The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 49.—WHOLE NUMBER 1089.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for February.

1. Fourth Sunday after Epiphany.
2. Purification of the B. Virgin Mary.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms. Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

MARCH.

3. } Ember Days.
5. }
6. }
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 2:—HAGAR.

'Tis morn; and a mother and child
Wander the wilderness wild,
Unshelter'd by aught save the sky;
And the child, in its dreamy unrest,
Clings close to its pale mother's breast,
And she weeps, for she thinks 'tis to die;
Oh! the anguish that wrung her fond heart
As she clasp'd it, and felt—they must part!

Yes, part; not as glad-hearted part
In the sunshine of lip and of heart
That tell them their meeting is near;
But part in death's fearfullest hour,
'Neath that dark and unpitying power,
That bows not to pray'r nor to tear!
Oh God, in Thy mercy, look Thou
On that mother's dim eye and pale brow!

In the bottle the water is dry,
Not a stream thro' Beersheba, the eye
In the distance can see, tho' it strain;
And famine hath eaten the bread;—
Hagar starts, as the corse of the dead
Child like madness doth rush to her brain;
Like the beast of the desert that lies
Unburied, unsought where he dies

"Oh! was it for death such as this,
God! thou sentest the mother the bliss
And the rapture-like flame thro' her heart;
When the birth-pang was chang'd into joy,
And she strain'd to her bosom her boy,
Like a thing death himself could not part!
Was it—!" But, while she was speaking
Hagar felt that her sad heart was breaking.

Now the bread and the water were gone,
And the mother and child all alone
Were left in Beersheba to die;
In her anguish she cast him beneath
A shrub, for she felt now that death
In his mercy each moment drew nigh;
And over him sad watch she kept,
And her voice lifting up, Hagar wept!

"No shroud, dearest child! save that bough!
No hand to caress that cold brow
When in death all calm thou art sleeping;
On the desert thou'lt lie, hard and bare,
Far away from thy mother; but ne'er—"
And she sank on her dying boy, weeping,
Oh God! take him quickly to Thee.
Let her not his death agony see!

Well the Psalmist of Zion hath said;
"In the hour of death or of dread
A help ever present art Thou!"
What brightens the tear in her eye
As she lifts it in pray'r to the sky?
Where the gladness that brightens her brow?
'Tis an angel of love that God sends to her aid,
Like a sun, from her dark heart dispelling its shade!

"Fear not, Hagar!" he cried, as he past;
"God ne'er on his children hath cast
A load that 's too heavy to bear;
Take thy child to thy bosom; nay weep
Not o'er him, as a dead one asleep,
Lo! the stream, how it sparkles, look there!"
And raising her eyes, like a star
On the wanderer sparkled the water afar.

Blest the afflictions God! Thou sendest
In this dark, troublous life of ours;
For the heart with grief Thou rendest
Gives treasure forth; as broken flowers
Send out their stores of perfume round
To the air that rifles their scented cells;
And the heart hath felt affliction's wound,
Knows where Faith, precious treasure, dwells.

Selected Matter

From the Colonial Church Chronicle

Founders of the English Propaganda.

No. IV.

Next after the actual Founders of the Society at home, the names of some of the Governors of the North American Provinces, and of the earliest Missionaries, deserve to be recorded. A few other names will also occur in connexion with their exertions.

Colonel Morris, Governor of New Jersey, and Colonel Dudley, Governor of New England, went out in the same ship, in 1702, with the Rev. George Keith, and the Rev. Patrick Gordon, the Society's first Missionaries; to whom was soon added, as a Missionary, the Rev. John Talbot, Chaplain to the ship in which they sailed. We find that they had daily prayers on board the ship, according to the English ritual; and the same circumstance is mentioned a few years later by Mr. Hasel, another missionary, who went out on board "the Friend's Adventure," in 1711. Governor Morris had memorialised the Society in 1701, for Missionaries, and coming home to England had promoted the same object. Mr. Keith records, on his arrival at Boston, the kindness and religious principle both of himself and Governor Dudley. Keith was a man of much learning, educated with Bishop Burnet at Aberdeen, who having for a time joined the Quakers, was led by conviction of their errors to the more sincere devotion of the Church of England. His labors and success, and that of Talbot, are recorded in the pages of Mr. Hawkins, the present indefatigable and faithful Secretary of the Society.* But there is yet another governor stilll more deserving of grateful remembrance.

Colonel Francis Nicholson, Governor of Virginia, was elected a member of the Society at the same time with Robert Nelson, 1701, and was a kindred spirit. In Mr. Talbot's report of a number of new churches erected in 1703, he says that "the Governor, his Excellency Colonel Nicholson, was the prime benefactor and founder in chief of them all." And he afterwards mentions that "he has exhibited to the churches in these Provinces about £100, besides what he has given to particular persons and the poor."† But that for which he deserves the more especial honor is the interest he took in the conversion of the Indian tribes. It appears that there was a considerable number of American Indians professing Christianity at the time of the foundation of this Society. These were originally converts of Eliot and his associates, and were accustomed to the Presbyterian rites. But a "Corporation for the Propagation of the Gospel in New England" having been founded by Charles II., of which Robert Boyle was the first Governor, a Report was submitted to Sir William Ashurst, the Governor, in 1705, in which it was affirmed that there were thirty congregations of Indians, with thirty-seven Indian preachers, and seven or eight English (Presbyterian) ministers, who have learned the Indian tongue, and visit their assemblies and pray and preach among them. Into this field, thus occupied, alas! not first by her own sons, the Church now entered zealously. The first Missionary, the Rev. Thoroughgood Moor, was sent among the Iroquois in 1704. But in 1710 four Indian *sachems*, or chiefs, who had been sent to England to treat for peace, were formally introduced to the Society, April 28, by Governor Nicholson, who, it seems, was then in England, in the presence of the Archbishop and several of the Bishops, when "the Lord Bishop of Norwich informed them by their interpreter, that this was the Society to which the Queen had referred the care of sending over ministers, to instruct their people in the Christian religion; and the resolution, taken by the Society in relation to them were read and explained to them by the interpreter, at which the said sachems professed great satisfaction, and promised to take care of them, and that they would not admit any Jesuits, or other French priests, amongst them." There is a mournful interest in this solitary instance of a personal communication between some of the Fathers of our own Church and these dusky sons of the far western forests. It was on this same occasion that the Resolution was adopted which has been before referred to, "That the design of propagating the Gospel in Foreign Parts does chiefly and principally relate to the conversion of Heathen and Infidels, and therefore that branch of it ought to be prosecuted preferably to all others." Many and earnest were the endeavors now made to supply them with Missionaries. The labors of the first Missionary who went among them, the Rev. William Andrews, were not particularly successful, but those of the Rev. John Miln among the Iroquois a few years later, and of Barclay among the Mohawks, were much more prosperous. Barclay preached to them in their own language, and was so beloved by them that they shed tears of joy on his return from a short absence. There was a letter from him dated Albany, 1711, "importing the great success he had had in catechising the Dutch youths, and bringing over the Indian proselytes to the Church, to the number of fifty; that he had baptized a child of one of their sachems, and has above eighty catechumens."

The efforts of the Society's Missionaries among the Negroes seem to have been even more successful. But as they are recorded by Mr. Hawkins, it is sufficient to refer to his book. On the same authority it may be stated, that the operations of the Society among the heathen were not altogether confined to the American Colonies. "In 1732 a Missionary was sent to the Bahamas, and a second in 1739. On the Mosquito shore, both a Missionary and a Catechist were supported for several years. In 1752, an Itinerant Missionary was sent to the Negroes in Guinea; and a native African, educated and ordained in England, the Rev. Philip Quaque, was stationed on the Gold Coast, where he continued for above fifty years."‡

At a meeting of the Society in February, 1711, at which Colonel Nicholson reported the Archbishop's answer to a further memorial for a Mission to the country of the sachems, the Archbishop of York is mentioned as presiding. This was Dr. John Sharp, before mentioned as having incurred the displeasure of James II. by upholding the faith of the Church of England, when Rector of St. Giles's. In the same year, the name of the Primate of Ireland occurs, as contributing a second donation of £300. Narcissus Marsh was a remarkable man, of much learning, piety, and charity: educated at Oxford, he became Archbishop of Cashel in 1690, and Primate from about 1702 to 1713, having been first of Magdalen Hall, then principal of Alban Hall, and afterwards Provost of Trinity College, Dublin, and Bishop of Leighlin and Ferns.

In 1711 the name of Dr. Atterbury, at that time Prolocutor of the Lower House of Convocation, and afterwards the celebrated Bishop of Rochester, occurs at a meeting where it was proposed by Archbishop Sharp to bring the question of the Colonial Episcopate before the Convocation itself. But the design was suspended from deference to the Bishop of London, "in whose jurisdiction the Colonies were deemed to be."‖ Bishop Sherlock, also, whose election as a member, when he was Master of the Temple, took place in 1711, on the nomination of Robert Nelson, wrote long afterwards to Dr. Johnson, the celebrated Missionary, whose labors were perhaps greater and more successful than those of any other, that he had been soliciting the establishment of one or two Bishops to reside in proper parts of the plantations. "I am sensible," says he, "that I am capable of doing but little service to those distant Churches; and I am persuaded that no Bishop residing in England ought to have, or willingly to undertake, the province."

It is in vain now to record the constant endeavors towards the accomplishment of this object, or a fatal refusal of the Government to grant so necessary a demand. The hopeful entreaties of Keith, recording the readiness of the dissenting ministers to receive episcopal ordination—the bitter despair of Talbot—the urgent representations of Governor Nicholson, were all in vain. At the moment when it was about to be granted, the death of Queen Anne brought men to the head of affairs who thought it policy to court the dissenters, and this boon was systematically denied to the Church for political purposes—with how fatal results it avails not to record. But it may be well to close this account with the original Memorial of the Society on the subject, extracted from the Journal of Nov. 17, and Dec. 15, 1704.

The case of Suffragan Bishops for Foreign Parts briefly proposed.

Journal, Nov. 17, Dec. 15, 1704.

"That there were in the primitive times ecclesiastical persons appointed for the assistance of the Bishops of larger cities, endued with episcopal powers and jurisdiction, but determined in the exercise of these powers and jurisdiction by the Bishops to whom they were either Subject Coadjutors or Vicars, is plain from the current of antiquity.

"*Vid.* Beveregii Annot. de Chorep. in Can. Conc. Ancyr. Caroli Mag. Capit. l. vi. c. 119. Syn. Neocæsar. Can. 13. Conc. Nic. I. Can. 8. Conc. Antioch. I. Can 8, 10. Conc. Ancyr. Can. 13. Conc. Chalced. Can. 2. Syn. Laod. Can. 517.

"That after a long disuse of such ecclesiastical persons in several parts of the Western Church, it was thought requisite to receive them in the Church of England in the beginning of the Reformation, appears from the Statute of 26 Henry VIII. cap. 13.

"In which provision is there made for twenty-six, there named as Suffragan Bishops, for the more speedy administration of the sacraments, and other good, wholesome, and devout things, and laudable ceremonies, to the increase of God's honor, and for the commodity of good and devout people, each Archbishop and Bishop of the kingdom of England and Wales and elsewhere within the King's dominions, being disposed to have a Suffragan, is allowed to present two honest and discreet persons, being learned and of good conversation, to the King, by writing under their seals, of which His Majesty is to choose one.

"The person so chosen by His Majesty, upon whom is to be conferred the style, title, name and dignity of a Bishop, is to be consecrated by the Archbishop of the Province, in whose jurisdiction his See is, and two other Bishops, upon the King's letters patent for that purpose produced, after which consecration he is to have further capacity, power and authority, honor preeminence and reputation, in as large and ample manner in and concerning the expectation of such commission granted him by letters patent from the King, as by any Archbishops or Bishops within their Dioceses have heretofore been used and accustomed towards Suffragans of this realm. Provided always that no such Suffragans which shall be made and consecrated by virtue and authority of this Act, nor shall take or receive any manner of profits of the places and Sees whereof they shall be named, nor use, have, or execute any jurisdiction, or Episcopal power and authority within their said Sees, nor within any Diocess or place of this realm or elsewhere within the King's dominions, but only such jurisdiction, profits, power and authority, as shall be licensed and limited to them to take, do and execute by any Archbishop or Bishop of this realm within their Diocess, to whom they shall be Suffragans by their commission under their seal. And that every Archbishop and Bishop of this realm, for their own peculiar Diocess, may and shall give such commission or commissions to every such Bishop Suffragan as shall be so consecrate by authority of this Act, as hath been accustomed for Suffragans to have, or else such commission as by them shall be thought requisite, reasonable, and convenient.

"Q. I. Whether by these last words, *or else such commissions as by them shall be thought requisite, reasonable, and convenient*, the Bishop of London, for instance, may dispose of his Suffragan of Colchester for the service of the Church in Foreign Parts; the Archbishop of Canterbury his Suffragan of Dover; the Archbishop of York his of Nottingham or Hull on the same service, by the words mentioned, or any other words in this Act, such as 'elsewhere in the King's dominions?' &c.—If not,

"Q. II. Whether the Archbishops or Bishops of this realm are liable to any inconveniences or penalties from the Statutes or Ecclesiastical laws of this realm, should they consecrate Bishops for the service of Foreign Parts, each of which should be in the nature of an Ἐπίσκοπος ἐν χώρᾳ, endued with no other jurisdiction but that of a commissary or the like?—If so,

"Q. III. Whether by the Act 1 Edward VI. cap. 2. intituled 'An Act for the election of Bishops, and what Seals and Style they and other Persons exercising Jurisdiction Ecclesiastical shall use,' the Queen by her sovereign authority may not appoint new Suffragans for Foreign Parts within her own dominions."

To be continued.

* Historical notices of the Missions of the Church of England."

† "Historical Notices of the Missions of the Church of England, p. 142."

‡ "Historical Notices," p. 433.

‖ "Historical Notices," p. 379.

From the Mercersbergh Review.

Dr. Nevin vs. Puritanism.

Continued.

V. Take next the *order of doctrine*. Single truths have their value and force, not merely in themselves separately taken, but in the place they occupy as parts of the whole system to which they belong. Much depends then on the order in which they are held. The doctrinal scheme of the early Church has come down to us in the Apostles' Creed. Into the question of the origin of this symbol, it is not necessary now to enter. Its universal prevalence in the fourth century is itself argument enough for a thinking mind, that it must have come down from time immemorial before in substantially the same form; but independently of this, it is abundantly plain from the writers of the second century, that the whole theology of that period was shaped in the mind of the Church on this model at least, and on no other. But this at once conditions and determines its universal character, setting it in close affinity with the later theology of the Catholic Church, and placing it in broad contrariety to the Puritan scheme of doctrine as we now meet with it in New England. Puritanism, by its abstract spiritualistic character, has lost the power to a great extent of understanding both the old creed, and the catholic theology of which it was the foundation; and with a certain feeling of superior maturity is disposed generally to put the whole away as somewhat childish and out of date. The objection is not so much to single points in themselves considered; for most of these may be translated into some good modern sense; but it holds rather against the order in which they are put together, the architecture of the creed, its reigning animus, its too much of one thing and too little or nothing of another. The sound of it is uncomfortably mystical, sacramental and churchly. Puritanism knows very well in its inmost soul, that no *such* creed is the symbol exactly of that form of belief which it now parades as its own, and as being at the same time the only true and perfect sense of the Bible. It would never have produced any creed of this sort. It sees all truth in a different order, and holds it in quite other proportions and relations. When it undertakes to give us a creed in fact, (as it is ready to do commonly at a moment's warning and to any order,) the product is something very different from the ancient symbol of the apostles.*

There is a real difference, as regards the *tout ensemble* of Christian doctrine between the Patristic system and Protestantism in its original proper form. More than one has felt something of the experience given in the following striking passage from Thiersch. "It is a strange impression," he remarks in his work on the *Canon*, p. 280, "that the Church fathers make on one who first enters on the study of them, under the full force of a merely Protestant consciousness. So fared it with the writer himself. Nurtured on the best that the old Protestant books of devotion contain, and trained theologically in the doctrines and interpretations of the orthodox period of Protestantism, he turned finally to the fathers. Well does he remember how strange it appeared to him in the beginning, to find here nothing of those truths, which formed the spring of his whole religious life, nothing of the way the sinner must tread to arrive at peace and an assurance of the Divine favor, nothing of Christ's merit as the only ground of forgiveness, nothing of continual repentance and ever new recourse to the fountain of free grace, nothing of the high confidence of the justified believer. Instead of this, he found that all weight was laid on the Incarnation of the Divine Logos, on the right knowledge of the great object of worship, on the objective mystery of the Trinity and of Christ's Person, on the connection between creation, redemption, and the future restoration of the creature along with the glorification also of man's body, on the freedom of man and on the reality of the operations of Divine grace in the sacraments. But he was enabled gradually to live himself into this old mode of thought, and without giving up what is true and inalienable in the Lutheran Protestant consciousness, to correct its one-sidedness by a living appropriation of the theology of the fathers. He soon saw, that over against the errors of the present time, its pantheism and fatalism, its spiritualism and misapprehension of the significance of the corporeal, the Church needs a decided taking up again of what is true in the Patristic scheme of thought, and an assimilation of her whole life to the ancient model—in spirit and idea first, as outward relations are not at once under human control. This old primitive Church stood out to his view more and more in its full splendor, in its sublime beauty, of which only fragmentary lineaments are to be recognized in the Churches, confessions and sects, of the present day."

Thiersch here finds Protestantism itself materially different from early Christianity; while he holds it however, in its legitimate character, capable of a living conjunction with the ancient faith, though carrying in itself a fearful tendency to fall away from it altogether; a tendency, which is now getting the mastery of it in truth in many places, and that needs to be counteracted by a return to former ideas. What he has his eye upon immediately is the rationalism surrounding him in Germany. But the tendency is not limited to that form of open unbelief. It lies in all unchurchly religion. It animates the whole sect system. It forms the proper soul of Puritanism. This is not original Protestantism, carrying in it the *possibility* merely of a full dissociation from the mind of the ancient Church; but it is this possibility actually realized. It is a growth completely to the one side, which refuses now all organic agreement with the trunk of Christian doctrine as this stood in the beginning. The two schemes of thought are quite apart, and can never be made to fit together with any symmetry or ease. Puritanism, by its very constitution, ignores and abjures the *old* sense of the Apostles' Creed.

* See an article entitled "Puritanism and the Creed," in the Mercersburg Review for November 1849, published at the same time also as a separate tract. It will be remembered, that the *Puritan Recorder*, of Boston, plainly acknowledged "that the Creed and Puritanism have not a kindred spirit," and that only by courtesy it found a place originally in Puritan formularies and catechisms. "Its life and spirit," it was said, "never entered into the life of the Puritan Churches; and consequently it now exists among us as some fossil relic of by-gone ages. And we look with a sort of pity upon those who are laboring to infuse life into it, and to set it up as a living ruler in the Church. We are free to confess, that this Creed has forsaken the Puritans, and gone over to become the idol and strength of anti-puritanism. And there are good reasons; for Puritanism builds on the Scriptures, and this Creed teaches, in several respects, anti-scriptural doctrines." It should have been said rather, that Puritanism has forsaken the Creed; breaking away at the same time from the faith of the universal Church as it stood in the second century, and while it accepts the Bible from the hands of this same Church, cooly turning round and saying to it: You never understood your own scriptures; *we* know what they mean, and you and your creed may go to the tomb of the Capulets. We have never heard of any repudiation of this monstrous sentiment, on the part of the interest thus represented by the Puritan Recorder, and take it for granted therefore that it is nothing more than a true picture of what must be considered here a general falling away from the *regula fidei* of the primitive Church.

From the Ecclesiologist for January.

Wooden Churches of Norway.

Who will tell us something about the old Norwegian Church at Hitterdal?

The very striking sketch given in our last No. of this ancient Wooden Church, has naturally awakened curiosity as to the early History of the Christian faith in Norway, that Ultima Thule of the ancient world. With a view to this enquiry, we add a few historical notices, tending to deepen, we trust, as well as gratify that brotherly interest which should bind together all who, either here or elsewhere, name the name of Christ.—Scandinavia, of which Norige or Norway forms the western portion, was first laid open to the rest of Europe by Christian Missions. To the Romans it was only the unknown "hive of nations," as fierce as they were restless. Pliny, though he had himself visited the shores of the Baltic, yet speaks of the lands beyond as "immense islands." Tacitus and Ptolemy also mention them, but evidently in the language of ignorance and dread, unconquered as well as unknown. How well bestowed was this epithet, we see in their wide-spread name and conquests in later times. "Norman" and "Northmen" once held half the thrones of Europe, and their blood still runs to this day in royal veins under Harold the Fair-Haired, and his sons—France, Italy, Britain, Ireland, the Western Isles, Iceland, Greenland, and it may be our own unknown New World, felt the power and prowess of these sea-rovers. But what Roman arms could not effect, the zeal of Christian Missionaries did. They penetrated the dark pine forests of the frozen North; and what is more, reduced to submission its "blue-eyed myriads:" and thus it was that Missionary accounts of the progress of the Gospel among races that had long been the terror of Christendom, at length shed light on regions which, even by the first Christian teachers, were likened to a new world, "alter terrarum orbis." The earliest name recorded in this Christian conquest is that of ANSKAR, a Frank by birth, a Christian by baptism, a Westphalian by education and residence, a zealous preacher of the Gospel, and one who from childhood had felt a lively call to devote himself to the conversion of the heathen. In the year A. D. 829, at the age of 28, he entered on this untrodden field. Journeying thitherward in company with some native leaders, their ship was taken by pirates, and Anskar, escaping to land, pursued his perilous way, sometimes through deep forests, sometimes over great lakes which the narrator likens to the sea; he at length reached Birca, a haven and village on the Moelar lake, where rich merchants resided, and were ruled over by one king Biorn.—Here he found many Christian captives, who longed for teachers; for having been themselves blest in being made teachers to those who had "led them away captive," their converts now desired further instruction and baptism. Among them was a chief man of the place and the king's counsellor, Hergeir, who proved a zealous disciple, and subsequently erected the first Christian church. Such was the first planting of the Gospel in Norseland, where the weak things of the earth were made to subdue the mighty, and the captive to become the captor. But soon a new peril arose—another king had arisen in Birca, by name Olof, "one that knew not Joseph," and the new religion was now to be tested by the "sacred lot"—their heathen custom of divination. Upon this, Anskar was urged to save his life by flight, but he had already cast *his* lot, and knew in whom he had trusted. On the day appointed, there stood up an old man in the Diet and said: "Hear me, king and people! Of this God it is not unknown that he helps those that put their trust in him—a thing which many of us, in the dangers of the sea and other perils, have proved. Wherefore, then, should we reject what is needful and profitable for us, or seek afar off that which is offered to us at home? Therefore do I advise that we should receive among us the servants of this God who is mighty above all, and whose grace will stand us in good stead if our own gods shall prove unfavorable to us." Hereupon the people gave their consent, and the king added his concurrence, yet upon conditions. A church, however, was forthwith erected under Anskar's guidance, and no doubt, so far like the sketch of the old wooden church which has called forth this narrative, as to have unbarked pine trees for its pillars, and rough-hewn logs for its walls, and yet like it too, with its font of holy baptism at the door, and its retired chancel within for the holy communion.

This Church was occupied by Anskar while he remained, and supplied by him with teachers until his death, ever inculcating upon them—what he himself practiced—St. Paul's rule of self-support: to ask of no man's goods, but to labor with their own hands. He himself twisted nets. Though simple and meek of heart, Anskar was yet a man of lofty courage. His revenues he employed in the support of the indigent and the ransom of captives, and was generally surrounded by youth whom he had redeemed from captivity, and was instructing. Many such he brought back with him on his return to Germany; and his biographer mentions the emotion with which he restored to a widowed mother her son, of whom she had been robbed. Such was Anskar—the Apostle of the Scandinavians—after death venerated as a Saint, and even during life the national voice proclaiming so good a man had never been seen upon earth. The fruits of his labors among them, however small in amount, were yet, as being "first fruits," invaluable; the good seed was planted; the Heavenly spark was kindled, and never entirely extinguished, although a century and a half elapsed before the country received a Christian King, and another period of the same duration passed away in the national contest between Paganism and Christianity. "Tanta molis erat *Christianam condere gentem.*"

The first Christian King of Norway was Olave Haraldson, still revered as St. Olave, driven from his throne by Canute of England, but still followed in it by his son Magnus the Good, or, as otherwise named, Magnus Barefoot, who terminated the wars with Sweden by marrying the daughter of the King Juge, whom the Sagas describe as "a gracious and mighty King, the strongest and tallest of men." The maiden's name was Margaret, but taking thence the name of Fridkeella—"the maid of peace." Among the Apostles of the North in this age—for every province had its Apostle—it is pleasing to find England taking the lead. St. David, St. Botuid, St. Askill, St. Stephen, were all English, and all but the first died the death of martyrs.* We add but one other fact—not without its value—that Priests and Bishops were not celibates, as appears from various enactments touching their sons and their inheritance.

But we must not wander further. For the above narration, so little bearing on Ecclesiological questions, we are bound to apologize, and conclude with a few items more appropriate to our pages. Of one of the oldest Churches in Norway, "Bamble," near Brekke, we have recently seen a traveller's sketch. It stands on a hill, visible from far—in form, a Nave with lower-roofed Chancel and a Central Turret and Spire of stone, covered with dark-glazed pantiles and a Parsonage near. It is known as one of the *Hoved Kirker*, meaning in Norske, a "superior," having several smaller kirkers under it. At Christiana, the Cathedral is what is there termed "Saxon Gothic," in form a Greek Cross, a primitive form often found among the Norwegian Churches; as, for instance, that at Molde and Christiansand, and Porsground, which latter is compared by the traveller in the richness of its work, though done by native workmen, with the finest specimens at Oxford. But of this we must be permitted to doubt. To the Cathedral at Christiana belongs the further historic interest, that its once fine spire was ruined by the cannonading directed against Charles XII, then holding the city. But for rude timber Churches—with which subject we began—our own great West ought to furnish us with adequate models; and would, if many of its settlers were "heart and hand" Churchmen. The hand of zeal, guided by Church principles, might give us such, wrought but with the axe alone, as would not disgrace the pages of an Ecclesiologist; that would bless the wilderness around them, and bring tears of gladness into the eyes of the solitary emigrant, who feels himself now doubly an exile in wanting Church as well as home.

As an instance of what the axe may do in building, we would refer to an erection we once visited, and now or lately standing near the Falls of the Genesee River, put up as a residence, by rude axe-men, under the guidance of the overseer, during the deep cutting of the Canal. A straight and lofty pine, as it stood rooted in the ground, formed the rooftree, in which all the rafters centered. The form of the building was octagonal, with walls of logs, laid horizontally to the height of about twelve feet. The four alternate sides of the octagon were pierced for lights, while on the other four projected Doric Pediment Porches inclosed, one serving for a vestibule, the others for bed-rooms—and all done with the axe. Now (we conclude as we began with a question):—If taste and zeal can build "Log Palaces," why can they not build "Log Churches"? M.

* Even Ranke, with all his national prejudices, acknowledges this. "Who does not know," says he, "what efforts were made in earlier ages to carry Christianity into the North from Germany? Yet an accurate investigation will convince us that England was far more instrumental to its conversion.—*Hist. of Ref.*

From the Scottish Ecclesiastical Journal.

The Duke of Argyll and the Oxford Protest;

OR, HOW TO RECONCILE THE AUTHORITY OF THE CHURCH AND THE RIGHT OF PRIVATE JUDGMENT.

Reason and authority are two great instruments which God has given to mankind for their guidance in all ages and countries, and under all circumstances. It has been reserved for a young Scotch nobleman in the nineteenth century to discover that these two are incompatible. Which of the two is to be abandoned, and which retained, is a question which could not occasion much delay, when the matter was in the hands of youth, aided by a froward temper, and by (what our forefathers would have called) a sprightly wit. In the throne, which formerly was occupied by both, henceforth authority is to have no place—reason is to sit and reign alone.

The young nobleman to whom we have referred is the Duke of Argyll; and in undertaking to prove that submission to authority in religious matters is irreconcilable with the exercise of private judgment, his Grace has attempted no more than his own practice and position rendered necessary to be proved, *if possible*. With this object in view, he has addressed a letter to the Bishop of Oxford,* for which, as the act is done deliberately, he feels it would be out of place to offer an apology. "No one," he says, "ought to do deliberately anything for which he thinks an apology is required" (p. 1). The Duke has yet to learn that universal propositions are dangerous things. In the present case, if the proposition is to hold good, we would venture to supply some such qualifications as these: "No one who has perfect confidence in his own deliberative powers—no one who is convinced of the superiority of his own judgment—no one who is fully satisfied with himself, and who has little or no respect for the feelings or the station of others—no one who looks upon himself as infallible, and acts accordingly, ought to do anything deliberately for which he thinks an apology is required." If we accept the Duke's wording as it stands, how many good men must be condemned, either for acting without due deliberation in the most important matters, or for making an apology which was altogether useless and impertinent. A layman of older standing than the Duke, and certainly not a whit his inferior in eloquence, or in general ability, or religious zeal, not long since had occasion to address a pamphlet (which we have noticed elsewhere in our present Number) to his own Diocesan upon the affairs of the Church, of which he is a most loyal and devoted member, and he found his apology for so doing in the paternal office and character of the Bishop to whom his letter is inscribed. The Duke of Argyll, a Scottish Presbyterian, in addressing a letter upon similar subjects to one of the most beloved and admired Prelates of the English bench, is confident that he needs no apology. And why? *Because he has done it deliberately.* The member for the University of Oxford, when he wrote his "Remarks on the Royal Supremacy," to the Bishop of London, did not act, we are persuaded, with less deliberation, but with less presumption, and with more grace. However, the gracelessness of the act in the case before us is comparatively unimportant. If it can be shown that what the Duke has done, he has done upon *good deliberation*, we can easily pardon him his deficiency of *good manners*. But if, as we shall have little difficulty in proving, the whole argument of his Grace's pamphlet is as untenable as the tone and manner of it are unbecoming, then the deliberation which he pleads for the act will render the absence of an apology more than ever inexcusable.

Let us, then, see how this matter stands.

But, first, our readers will no doubt be curious to learn what occasion there could be for a Scottish Presbyterian to read a lecture to an English Bishop upon the performance of his Episcopal duties. To this inquiry we are not aware that any better answer could be given than such as is contained in the remark which we heard reported, as from a celebrated wit, not long ago, viz.; "That people now-a-days seem all very anxious to do their duty in that state of life to which God has *not* called them."

However, let us hear the Duke himself in his own cause. It will be interesting to learn how great a respect he entertains for the Church of England—how deeply sensible he is of the services she has rendered to the cause of Protestant truth—how little he can endure to think of any mal-administration of her affairs—how concerned he is to see that she does not, unhappily, understand her own true position—and how, with all admiration and respect for the Bishop of Oxford, as one of her ablest and most devoted champions, he nevertheless feels but too tenderly how that both he and his Clergy together have all made a very great mistake, and require to be instructed in the first and most fundamental principles of the religion which they profess, and of the Church in which they minister!

"Although not a member of the Church of England, I feel the strongest interest in her welfare. *Very many in the same position have the same feeling.* Those who value our political constitution know that in its building that Church has been a corner-stone. Those who value *Protestant truth* can never forget that in its cause the same Church has been one of the strongest and bravest standard-bearers. Is it true that that standard is now wavering in her hand?"—(p. 1.)

The Duke puts a standard in the hands of the Church of England which is not her own, and then asks triumphantly whether that standard is not now wavering? The standard of *Catholic truth* she knows and bears, but the standard of *Protestant truth* she has never known or borne. And why? Because it has no real existence. The very name is a contradiction in terms. The Duke, we cannot doubt, is aware of this. He is aware that the positive teaching of the Church of England, and her resolute profession of, and faithful adherence to, the creeds of the Universal Church, is her only true defence against the novelties and corruptions of the Church of Rome—but then he is also aware that *Catholic truth* would be an awkward word from the pen of a Presbyterian, who, however he may "believe

* *The Twofold Protest; a Letter form the Duke of Argyll to the Bishop of Oxford.* London. 1851.

with his heart unto righteousness," never thinks it necessary to perform the other half of what the Scripture enjoins, viz., "to make confession with the mouth unto salvation" (Rom. x. 8, 9). To do this, he must forego the easier, and, to corrupt human nature, the more grateful task of scanning the excesses of a foreign communion, and must turn his eye inward to the no less glaring shortcomings of his own. Instead of revelling in abuse of Papal idolatries, and other abominations, he must feed as he can upon the dry crust of his own starveling and naked ritual.—Instead of numbering his forces by thousands upon thousands of creedless denominations, he must be content to see them fall off one by one, in proportion as he approaches to an exact definition of that faith, "which except a man believe faithfully, he cannot be saved," till at length they dwindle down into scarcely more than a few disunited clans, of which the head of the Campbells is content or ambitious to be the chief. Under such circumstances, the eye will be prone to wander—to Oxford or elsewhere—in order to avoid the gloomy prospect which is exhibited at home; although it will still be the voice of true wisdom to one, whether peer or peasant, who is in such a case,

"Tecum habita, et noris quam sit tibi cura supellex."

Having thus placed in the hands of the Church of England an imaginary standard, and declared that it is in danger, the Duke's next great concern is to account for this latter fact—to ascertain the direction from which the danger comes, and in what it consists. It comes, he determines, directly from the Oxford school—"This is matter of observation." If so, a very little further observation might have shown him that the Bishop of Oxford, who has done more than any other Bishop to condemn and to check the extreme teaching and practices of that school, cannot and ought not to be held responsible for the consequences, real or supposed, of that teaching and of those practices. We agree with his Grace, that our "lines are weak in that direction," and were it not for the faithfulness and energy of the Bishop of Oxford, they would probably be still weaker; but for our own part, we would rather have a hundred such open and avowed enemies as have seceded from Oxford to Rome, than one such mistaken and insidious patron and admirer as now advances to our defence from the hot-bed of profaneness and fanaticism in the Western Highlands—a district which would seem to have stronger claims upon the episcopal superintendence of his Grace than even the benighted diocese in which Oxford stands.

But our chivalrous friend and champion is not to be so easily disposed of. Nothing will serve but he must himself mount the wall, repair the breaches that have been made, and show us how our defence, which has been so shamefully mismanaged hitherto, may be successfully conducted for the time to come!

"What has made these lines weak, and weak only there? *This is the question which I now seek to answer.* I fear that advice is being given as to the mode of defence founded in fatal mistake as to the source of weakness. Nay, more, I see special trust being put in a plan of works from which alone I believe that weakness has arisen."—(p. 2.)

Accordingly, it is the object of his Grace's letter to show that not only the Bishop of Oxford, but the English Bishops in general, do not understand their own business

"Clament periisse pudorem
Cuncti pæne Patres:"

—that the advice which they have tendered to their Clergy has been "given in a trembling voice and of a compromising character"—that "assertions of Protestant principle have been few and feeble, full of qualification and reserve. *This is bad*," he adds; "*but this is not the worst.* One principle has been asserted with all emphasis, in every variety of form, by avowals, by hints, and by implication, of which it is my deep conviction that it is the very fountain-head of all Romish error, and consistently with which no protest against these errors can be lastingly maintained" (p. 3). In other words, there has been little or no assertion of Protestant principle, which now-a-days is a nonentity—*this is bad;* but there has been abundant assertion (we could wish there had been more) of Catholic principle, which is a reality—*this is worse!*

"Many of the clerical addresses presented to the Bishops, and not a few of the replies have been open to the same objections:" (again we say,

"Exclamet Melicerta perisse
Frontem de rebus:")

but the Oxford Protest is singled out upon the ground of its authorship, which, "is a sufficient guarantee that the opinions expressed are stated with the utmost ability;" and, no doubt, in the modest assurance that, when the head of Goliath has been taken off, the οἱ πολλοί of the armies of the Philistines will be little likely to stand their ground.

In fixing upon the aforesaid Protest, which the Duke has printed at length with his own "distinctions" of type (pp. 4, 5), his Grace has had the boldness to do battle against a document which does neither more nor less than assert, in plain and forcible language, what every one who has paid attention to the subject knows to be the true position of the Church of England—such as all her recognized authorities have invariably held, and maintained it from the Reformation to the present time. This position rests upon a twofold basis. It appeals both to authority and to reason. It reconciles the claim of tradition and the right of private judgment.—Taking her stand upon this position, the Church of England says to all Christians who come within the legitimate sphere of her ministrations—and our Communion in Scotland says precisely the same—1. I represent, by succession from Christ and His Apostles, the Church of God in this land; therefore *I am to be obeyed in Christ's name* 2. I teach, and require, no submission but what is taught and required by the written Word of God; therefore *disobedience to me is inexcusable.* So speaks the Church of England as *Catholic.* As *Protestant*—1. She denies to the Church of Rome any rightful authority to interfere between her and her own members; 2. She imputes to that Church the teaching of false doctrine. But, as we are now advancing to the main battery of this formidable attack, we must allow the Duke to *prime* it in his own way.

"Your Protest, than, is twofold. *First,* It tells us that the authority of your Church over her allotted area of ground is, by a Divine commission, exclusive of every other. *Secondly,* It tells us that her teaching and doctrines are true, whilst those of her enemy are false. Special value has been set on this—that these two assertions shall not be separated."—[We do not see this put forward, as the Duke says, "emphatically," in the Protest; but such, no doubt, is the position of the Church of England; she does not rest on the one only, nor on the other only, but on both.] "The conclusion sought is, that whoever withdraws, or seeks to withdraw, others from her Communion, must be guilty of the sin of schism.

"Now, whatever may be the intrinsic value of each of these two assertions, one thing seems to me capable of proof—that, in their bearing on the desired conclusion, they not only may, but must, be separated—*that the first, if true, is exclusive of the second; and the second, if true, contradictory of the first.*

"If it be true that, within the area of their own ground, the authority of the English Priesthood is, by Divine right, exclusive of any other, then schism is established against all who do not obey them, *whether their doctrines be true or false.* But if, on the other hand, that sin does depend in any degree on the truth or untruth of their doctrines and teaching, *then a Divine territorial and exclusive authority cannot be allowed, or have anything to do with the question.*"—(p. 6.)

And, at the conclusion of his letter, the author informs the Bishop of the object he has had in view, in the following terms:—

"I have been *impelled* to the examination of your Protest not for the mere purpose of disentangling what appears to me TWO INCONGRUOUS AND INCONSISTENT PRINCIPLES ingeniously interwoven, but by the deep conviction that you have given—and too many others with you—your sanction and adherence to the ONE great fallacy from which your Church has suffered *all* (sic) the loss that has yet befallen her, and from which alone she is likely to suffer more." (p. 21) This ONE GREAT FALLACY being no other than the former of the two incongruous principles stated above, viz., a regard for "the authority of the Church (p. 22), which, again, is dutifully described as "the one great law of spiritual bondage." (p. 22).

In representing the matter thus, the Duke has been guilty—to use the gentlest terms—of great irreverence and presumption. But high as he has reached in this direction, there is one step further which it remains for him to take, and which—as he avows that we are bound "to push our religious principles to their last logical results" (p. 20)—we see not how he can decline. It remains for him to argue against the Almighty Himself, that His claim to the subjection of His creatures cannot stand; because at one time He rests that claim upon authority—"I am the Lord God: thou shalt have none other Gods but me." At another time He condescends to explain, that disobedience to Him and obedience to Satan is inexcusable, because His "Commandment is holy, and just, and good;" whereas the commands of Satan are not such. Surely the miserable sophistry of the argument, if it hold in the former case, must be no less applicable in this. Whatever may be the intrinsic value of each of these two assertions, viz., "that *God has authority over His creatures;*" and that "*His Commandments are not grievous,*" they cannot stand together with a view to the desired conclusion—the obedience of man. God may have revealed them both; the inspired Word may assert them both again and again in almost every page; but to this young nobleman one thing seems capable of proof—"that the first, if true, is exclusive of the second;" and the second, if the former be allowed, "can have nothing to do with the question."

And this is to be our first process towards overturning the ONE GREAT FALLACY—the authority of the Church—in order to establish the exclusive testimony of the Word of God, however misinterpreted or abused by the profaneness, or the perversity, or the pride of man.

To be continued.

Communications.

For the Churchman.

Chanting the Psalter.

MR. EDITOR:

It was with great surprise that I read in your paper of January 17 the report of the proceedings of the last quarterly meeting of the Ecclesiological Society. The following are some of the thoughts that arose in my mind upon its perusal.

When Mr. Peck in his paper "on the choral service of the Church" said that "the devotional effect of the choral service was shown in its concealing to a great degree the elocutionary peculiarities of individual ministers;" I thought that he paid no compliment to the wisdom of the Trustees of our Theological Seminaries in the appointment of Professors of Elocution, and more especially as he advocated the endowment of a Professorship of Ecclesiastical Music. I thought also, that if it is advisable to conceal by music the elocutionary peculiarities of individual ministers in the desk or at the lectern, it might also be advisable to do the same in reference to certain ministers in the pulpit.

When Mr. Peck said that "there was a special need for the choral service in large buildings, where the echoes confuse the uneven inflections of the conversational voice;" I thought that small churches are often liable to the same confusion; and that if the "people" generally were to sing the whole of the responses, there would be more "uneven inflections" than we now observe in the reading of their prescribed parts. But I further thought that congregational worship, even with *un*even inflections, was preferable to worshipping by proxy.

When "the Rev. Dr. Vinton remarked that the strict rubricians have no scruple about *singing* the Jubilate, the Benedictus, and the Gloria on giving out the Gospel, although the rubric specifies distinctly that they shall be 'read'." I thought that he and some of the strict rubricians did not read the rubric before the Jubilate with precisely the same glasses. There is a manifest ellipsis in that rubric, just as there is in the rubric after the Nicene Creed. The meaning of the first is, simply, that "After that, *this* Psalm shall in like manner follow;" of the second, "After that, *these* prayers shall follow." If we did not receive this interpretation of the second, we should be compelled to admit that the Collects following were, like the Creeds, to be "said by the Minister *and* the People" *The rubric before the Jubilate, I take it, is to be interpreted by its predecessor, the rubric before the Te Deum. Let us join them together, and supply *all* deficiencies. "Then shall he [the Minister] read the first lesson, according to the Table or Calendar; after which shall be said or sung the following hymn. Then shall he [the Minister] read, *in like manner*, the second lesson taken out of the New Testament, according to the Table or Calendar; and after that [*in like manner*, shall be said or sung] the following psalm."

When the Rev. Dr. Haight argued that "the American service for Thanksgiving shows that the Psalter for *that* day may be chanted; and therefore, it may on any other;" I thought that I should reason differently. At the beginning of the Prayer Book there are two Orders; the order how the Psalter is appropriated to be *read*, and the Order how the *rest* of the Holy Scripture is appointed to be *read*; and in the first four directions contained in the former, the words "read" and "reading" are used no less than eight times, while singing is not alluded to. Independently of this, in the rubric before the *Cantate* in the evening service it is thus written; "Then shall be read the first lesson . . . after which shall be *said or sung* the following psalm, except when it is *read* in the ordinary course of the psalms, &c." Forasmuch, then, as it is ordered that the service for Thanksgiving Day "shall be as usual, except where it is hereby otherwise appointed," and it is further ordered that on that day "one of the Selections or some other *portion* of the psalms" "shall be *said* or *sung*," I argue that the Thanksgiving service is in this respect an exception to the general rule, and that the exception proves the rule. "Before the Revolution," as Dr. Haight said, "chanting was unknown in this country." Very properly, then, did the American revisers of the Prayer Book make a *special* provision, lest the members of the Church who for one hundred and seventy years had been *reading* the Psalter, should suppose themselves irrevocably tied to that mode, that on days of Thanksgiving appropriate portions of the Psalms might be *sung* to the glory of God. It is possible, that in the language ascribed to Mr Peck, my objections are "founded on ritual ignorance and a narrow 'private interpretation,' which" "is unable to stand the test of historic inquiry." But, as at present advised, I think that my private interpretation is as sound as his.

When "Dr. Haight said that the cathedral service was allowed on all hands to be rubrical in England; and he took the broad ground that what was rubrical in England was rubrical here, unless there was some positive enactment of the American Church to the contrary; that "Bp. White maintained this doctrine as to the English Canon Law, and the principle was equally applicable to chanting the Psalter"; I thought

1. That English usages differ so widely from English rubrics, it would be extremely unsafe to reason from those usages to American practice.

2. That it would be unwise to argue from the practice of a few English Cathedrals to that of the American Church at large, which for more than sixty (to say nothing of the one hundred and seventy) years has acted, in reading the Psalter, as if it supposed there was a "positive enactment."

3. That while great deference is due to the opinion of the late Bishop White, we ought *first* to endeavor to ascertain whether the Bishop would have drawn the conclusions from his opinions which we think legitimate; and *secondly*, that if we quote him as *authority*, we ought to follow him throughout, or else put in a caveat as to what we demur to. The Bishop held views as to the Priesthood which the class styled "Evangelical" quote with approbation as those of "*our* Bishop White"; while his sentiments as to Justification and Regeneration are by their writers unhesitatingly repudiated. The Bishop's views as to the rubric before the occasional Prayers and Thanksgivings, are carried out in Pennsylvania and a part of New Jersey; while in New York, the rest of New Jersey, and several other dioceses, the occasional prayers and thanksgivings are read *before* the General Thanksgiving; and the *special* Thanksgiving in the American service for Thanksgiving Day is considered as an exception to the general rule!†

One thought more, Mr. Editor. Mr. Peck is represented as saying that after the changes that were made at the Reformation, "the rise of metrical psalmody soon took place, and *the rest of modern degeneracy* followed." Well; as I was present at one of the General Conventions of the American Church at which the subject of metrical psalmody was fully discussed, and it was resolved to abandon the larger portion of Tate & Brady's version, and to substitute the Selections now in use, I thought that I would mention that one strong argument employed by the advocates of the change was, that the singing of the *Psalms entire* was not "EDIFYING." And degenerate as I may appear, I must say that in my judgment the argument is strong in reference to the prose as well as to the metre. In reading the Psalter the intelligent churchman is able to throw himself into the position of the writer of the psalm recited, and to apply the language, as he thinks proper, either to the Messiah, or to the Church, or to himself. Even when reciting the latter part of the 137th psalm, he can, by carrying himself back to the desolations of Jerusalem, receive edification from a consideration of God's retributive justice. But in singing he is to "make melody in his heart to the Lord." He is to sing with the spirit and with the understanding also. The words of his lips are to accord with the pulsations of his heart, or else his position, as it seems to me, will be little superior to that of men who "draw nigh unto God with their mouths, and honor him with their lips, while their hearts are far from him." My musical perceptions may be accounted excessively dull. I must nevertheless confess that I would as soon think of singing the Epistle of St. Jude, or the second chapter of St. Peter's 2d Epistle, as of singing the 109th psalm, interpreted either declaratively or imprecatively. May I not, then, respectfully address the Ecclesiologists and say, "Even so ye, forasmuch as ye are zealous of musical gifts, seek that ye may excel to the edifying of the Church."‡

RUBRICUS.

* Another ellipsis occurs in the rubric before the *Deus Misereatur* in the Evening Service; "Then [shall be read] a lesson," &c. To sing the *Gloria* before the Gospel must be allowed to be *unrubrical.*

† It is believed that in Bp. Croes's day the usage in the greater part of New Jersey differed from that in Pennsylvania. It is well known that the Bishop, albeit no one more than he respected his spiritual father, Bp. White, wrote an essay in the Christian Journal adverse to the latter's views.

‡ "A very great, I believe the far greater part" of the Psalms, (says Bp. Horsley) are "a sort of dramatic ode, consisting of dialogues between persons sustaining certain characters. In these Dialogue Psalms, the persons are frequently the Psalmist himself, or the Chorus of priests and Levites, or the leader of the Levitical band, &c."—"The other persons are Jehovah, sometimes as one, sometimes as another of the Three persons; Christ, in his incarnate state, sometimes as before, sometimes after his resurrection; the human soul of Christ, as distinguished from the Divine essence, &c." It will not be denied that the *responsive* singing of many of these Dialogue Psalms might by suitable training be *made* generally edifying. But the General Convention, it is maintained, must first interpose. As to the practice of the English Church, a writer for the Evening Journal, quoted in the Churchman of Jan. 24, tells us that the music of the "conservative cathedralists" has "become utterly unsuitable to the necessities and requirements of our public worship;" and that "the present chants of the English cathedrals naturally, and in many cases inevitably, shut out the men of the choir from all but a subordinate accompaniment, while the mass of men in the congregation are entirely silenced both by the compass and pitch, and by the style of melody, from taking any share at all in the singing." It is the public trainers of choirs, and the organists, and the popular lecturers, that control the cathedral music; not invariable usage, or ecclesiastical law.

For the Churchman.

THE ONE MEDIATOR. The Sermon before the Directors of the P. E. Society for the Promotion of Evangelical Knowledge, by William Sparrow, D. D. New York, Anson D. Randolph, 669 Broadway.

MR. EDITOR,

Some kind friend has sent me the above discourse, knowing probably that I was not present to hear it, and yet desirous that I should be better informed as to the E. K. Society.

The Mediatorship of Christ is here stated to consist, in strictness, of the vicarious Atonement, "that voluntary act of suffering" on Calvary; and the *forgiveness of sins* which, on that basis, Christ himself imparts to the believing soul. This opening is followed by the usual *crambe recocta* to show that we have now no *sacrificing priesthood*, from the difference in Greek between sacrificing priests, and bishops, presbyters and deacons. Stress is laid upon the total *want* of analogy between the three-fold Aaronic priesthood, and the three-fold christian ministry; whose great duty is stated to be the *preaching*, but by no means the *application* of the atonement to individuals. Throughout the discourse, the Incarnation is not honored with any mention, (Archdeacon Wilberforce having taken out a monopoly of that doctrine,) and the Deity of Christ is only *inferred* from his forgiving sins, on the principle "Who can forgive sins but God only?" The Sacraments are as completely ignored as if the writer were a Quaker. That they are "generally necessary to salvation" does not appear so plainly in the Evangelical scheme as in the Church Catechism. Not a hint of it can be found in this sermon. Nothing is said of them at all, unless it be in one place, where it is said to be a part of the ministerial commission to minister in "the *Ordinances*." The subject of remission of sins has been treated at large by Dr. Sparrow; but with elaborate ingenuity he has avoided even the most distant reference to the "*One Baptism* for the remission of sins" After utterly denying that the forgiveness of sins belongs in any way to man, he alludes to the text "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," which, he declares, means "only the power of *announcing*, on the authority of Scripture, the principles on which sinners may be restored to the divine favor; ....and of formally and officially assuring them, if they have repented and believed, that they may have hope towards God:"—"this, and nothing more."

Thus far all is what might have been expected. There is nothing new. We have seen it all an hundred times before. But there is original information concerning the E. K. S. towards the close. In considering the topics treated in his Sermon, in relation to the E. K. S., he says: "Were the subject......considered at all questionable, I should not have touched it. We have not come together in this Society to discuss doubtful questions, or to press doubtful points, especially when they are not fundamental to the Gospel. The Society leaves such topics to the persuasion of every individual member's own mind. It would not meddle with them publicly or privately, overtly or secretly. Any attempt to bring about by indirection what it does not openly avow, it would regard as dishonest; even as for others to charge it with any such secret design would be uncharitable and unjust." From which the following may be inferred—1st, The views set forth in this Sermon are not considered at all questionable; 2d, The questions therein discussed are not doubtful questions; 3d, The points therein pressed are not doubtful points; 4th, But especially, they *are fundamental to the Gospel;* and 5th, To suppose the Society means anything else, would be "uncharitable and unjust."

But the disclosures are very singular, when the preacher sets forth more fully the true *idea* of the E. K. S., as to the *lives of men*, the results of its *practical operation* and *associated action*, and its *doctrinal standard*. As to the sort of men whom it regards as models, nothing is said of Our Lord or his Apostles, or of the Martyrs, Confessors, Fathers and Doctors of old, nor even of the glorious Reformers: the E. K. S. is too modest to look up to such great men, and too modern to relish going so far towards the dark ages. It only goes back "nearly a century," to "a large and growing class of men in the Mother Church of England" "of the *very loveliest* type of character the world *has ever seen*"—the old saints, it seems, lose by the comparison. "The religious biography of England presents a galaxy of such spirits." The only names mentioned, however, are examples from our own American Church; "the wise and humble Griswold, the upright and judicious Milnor, and the saintly Bedell." As to *practical operation* and *associated action*, its model is *not* the "Church of Christ;" but the London "*Church Missionary Society*", which professes to subject its *clerical* agents to Episcopal supervision, and then secures independence by sending into the dioceses of the Bishop it dislikes, only *lay* agents. But the most characteristic exposure is on the subject of *doctrinal standards*. A churchman of sound principles would say that *his* standard was "the Holy Scriptures, as interpreted by the One, Holy, Catholic and Apostolic Church." From the E. K. S. we were prepared to hear that "the Bible, and the Bible alone is the religion of Protestants;" or, "the Bible, without note or comment," according to the Bible Society platform; or, "the Bible interpreted by each man's own private judgment, with the immediate help of the Holy Spirit." But no! These are phrases only meant for platform oratory and Evangelical declamation. The E. K. S. has discovered their emptiness, and adopted another standard—"*The London Christian Observer*," *a monthly magazine!* No mention is made of Scripture, in this connection, as a doctrinal standard at all; but we suppose it is meant to be implied. Then the new formula will read: "The Bible, *and* the London Christian Observer."

We are sorry that the E. K. S. have made such a ludicrous and yet melancholy exposure of their real aims and standards. It was very unkind in Dr. Sparrow to let it be put in print, and circulated far and wide gratuitously. It would have been better to "hush it up among one's friends." We should have possibly suspected the publication to be a hoax; but we are compelled to believe it authentic, for it bears the imprint of the Presbyterian publisher of the Protestant Churchman. Would it not be for the credit of the Society to recall the Sermon, and try to suppress it, as they did those other books at the beginning of their career, which were too plain-spoken to be distributed? H. Jr.

For the Churchman.

Pseudo Evangelicalism.

MR. EDITOR:

The following is the title of a little book, sent to a friend of mine, to dissipate the gloomy thoughts which a diseased body had occasioned, and to make her feel that "God is love."

"A present to my Christian Friend, on entire devotion to God. By MRS. P. PALMER, author of "The way of Holiness." New York. For sale at the bookstores generally."

I extract the following, as a very fair specimen of the "Holiness" taught in this book:

"THE DISAPPOINTMENT.

'And ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us.'
The Saviour.

"E—— had a friend who did not believe that the enjoinments, 'Come out from among them and be ye separate,' 'Be not conformed to the world,' and kindred passages, have any thing to do with the external appearance of the Christian. She was united in church fellowship with a denomination who do not recognize these things as important, and she had been heard to speak contemptuously of those contracted views, that would induce one in coming out in a religious profession, to make such a change in external appearance and habits, as to excite observation.

"We should be far from favoring an intimation that E——'s friend was hypocritical: she was only what would be termed a liberal minded professor, and was no more insincere than thousands who stand on what would be termed an ordinary eminence in religious profession.

"The wasting consumption gradually preyed upon the vitals of this friend, and E——, who lived in a distant city, went to see her. E——, though not at that time as fully devoted herself as she might have been, was concerned to find her friend as much engaged with the vanities of the world, and as much interested about conforming to its customs as ever, and she ventured to say, 'I did not suppose you would think so much about these things now.'

"Her friend felt somewhat indignant at the remark, and observed, 'I do not know that I am more conformed to the world than yourself, and the denomination to which you belong regard these things as wrong, but our people do not think religion has any thing to do with these little matters.'

"The hand of withering disease continued relentlessly laid on E——'s friend, and as she drew near eternity her blissful hopes of immortality and eternal life seemed to gather yet greater brightness. Her friends felt that her piety was more elevated than that of ordinary attainments. Again, and yet again, her friends gathered around her dying couch to hear her last glowing expressions, and to witness her peaceful departure. Such was her composure that she desired her shroud might be in readiness, so that she might, before the mirror, behold her body arrayed for its peaceful resting place.

"Her friend E——was forced to leave for the city a day or two before her dissolution, and called to take her final farewell. 'We shall not meet again on earth,' said the dying one, 'but doubtless we shall meet in heaven. On my own part I have no more doubt than if I were already there, and I cannot but hope that you will be faithful unto death. We shall then meet.'—They then exchanged the parting kiss, and bade the last adieu.

"The moment at last came when Death was permitted to do his fearful work. The devoted friends had again gathered around the bed of the dying fair one, to witness her peaceful exit.—Respiration grew shorter and shorter, and at last ceased, and they deemed the spirit already in the embrace of blissful messengers, who were winging it to paradise. A fearful shriek! and in a moment they beheld her that they had looked upon as the departed sitting upright before them with every feature distorted! Horror and disappointment had transformed that placid countenance, so that it exhibited an expression indescribably fiendish. "I can't die!" vociferated the terrified, disappointed one. "I won't die!" At that moment the door opened, and her minister entered. "Out of the door, thou deceiver of men!" she again vociferated—fell back, and was no more."

The book is beneath comment. But we feel grieved for the poor parson. We presume he did not stop to argue the case. In conclusion we recommend the Protestant Churchman to transfer the entire book to its columns, and then to take the "indescribably fiendish" parts of it, and put them in tract form for the use of the self-styled "Protestant Episcopal Society for the promotion of Evangelical Knowledge."

B. F. T.

Williamsburgh, L. I., Jan. 19 1852.

THE CHURCHMAN.

NEW YORK, SATURDAY, JAN. 31, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Jan. 10, 1852.

Progress of the Christian Church.

Continued.

We resume the sketch of this subject from our last.

In the 13th century Pope Innocent IV (1245) made great efforts to convert the Tartars, who as mentioned in our last, had under Genghis Khan subdued a great part of Asia and oppressed the Nestorian Christians, and now invaded Hungary, Poland, and even Silesia; and sent several Franciscans and Dominicans for that purpose. In 1289 Nicolas IV, sent John DeMonte Corvino, who was subsequently established as an Archbishop with several suffragans. Christianity met with great favor from the sovereigns of this Tartar dynasty, and it was extended all through the East, and especially China.

Efforts were made for the re-establishment of the kingdom of Jerusalem, under Frederick II of Germany, and Lewis IX of France, and other sovereigns, but without success. The Holy City remained in the hands of the infidels.

The Prussians still resisted the efforts made to convert them, and Conrad Duke of Masovia, invited the Teutonic knights of St. Mary to undertake their subjugation. After a war of 53 years the conquest was affected.

The wars with the Saracens in Spain, were continued by the Christian princes with great success, and Valencia, in particular, was re-conquered.

In the 14th century the Roman missionaries continued their labors in the East. Tamerlane, however, the celebrated Tartar monarch, having embraced Mahommedanism, cruelly persecuted the Christians, and sought to compel them to apostatize. At the close of the century Christianity had become almost entirely extinct. The Tartar dynasty of Genghis was driven out of China, and thus their support was lost.

Jagello, duke of Lithuania, in 1386, embraced the Christian faith, and persuaded his subjects to follow his example. He then became King of Poland. Thus the religion of Christ was at length extended throughout the whole of Europe. The length of time required for this triumph, and the many disasters and obstructions it met with, in spite of the devoted efforts made for its propagation, should teach us to wait with patience for God's blessing on the efforts made by the Church of our day for the conversion of pagan countries. We must not reason that the exertions of twenty or even fifty years ought infallibly to result in the desired result, and complain and grow weary of the disappointments experienced and the apparent fruitlessness of the labor and zeal employed.

The close of the fifteenth century witnessed the downfall of the Moorish Sovereignty, which was ended by the conquest of Granada, in 1492. Few of the Moors, however, renounced the religion of the Impostor of Mecca.

On the other hand the Mohammedans gained an immense advantage by the destruction of the Greek empire, and the capture of Constantinople in 1453, under Mahomet II. The noble Church of St. Sophia, was sacriligiously degraded into a Turkish mosque, as were many other Churches before devoted to the worship of the Holy Trinity. The continually increasing weakness of the Oriental Church, and especially this fearful disaster greatly increased the influence and power of the Roman see, and the Churches in its obedience; and has led to a far too great neglect of that important branch of the Church Catholic, on the part of Anglican writers. Notwithstanding some grievous practical corruptions, and serious doctrinal errors, it affords a valuable and powerful testimony against the extravagant claims of the Papal power to supreme dominion over the flock of Christ, and against the modern innovations and corruptions determined by its councils as things necessary to be believed. Happy the day should the exertions of a faithful few of our parent Church be rewarded with success, and a friendly inter-communion be established between the Oriental and Anglican branches of the one true Vine. Many misconceptions which now exist between them might be removed and they be mutually strengthened and encouraged in building up the true faith and contending more successfully against the powers of superstition, rationalism, and infidelity.

TRINITY CHURCH, UTICA.—It is very gratifying to every true friend of the Church to witness her rapid and enduring progress in the Diocese of W. N. York. We lately had the pleasure of recording the consecration of the new Church of St. Paul's, Buffalo; it is now with great satisfaction that we publish an account of the restoration of their church edifice by the old and respectable parish of Trinity Church, Utica. We rejoice that the old building has been preserved, connected as it was with many pleasant and hallowed associations, and we also rejoice at the liberality of several of its members, who owned pews, in consenting to extinguish their claims. Hereafter none but free or rented seats will be allowed in the church. We congratulate our esteemed friend and brother on this gratifying proof of zeal and liberality on the part of his congregation.

MRS. BOSTWICK'S TENTH SOIREE MUSICALE, was as fully attended as any preceding one, and presented several pieces of an attractive character. *O luce di quest' anima,* was executed by her with great spirit and brilliancy: "*Happy Birdling,*" with Mr. Eben's flute accompaniment, showed off the clear and high notes of her register to great advantage. The plaintive song "Erin weeps forsaken," composed by Maeder, was given with much pathos. The two trios were on the whole well sung, though the performance was rather of a lugubrious character. Herr Dietrich appeared under too much embarrassment in the first part of the evening, to do himself full justice, as was evinced by the life and spirit which he displayed the second time. Mr. Squier's voice is sweet, and he sings with feeling; but needs more cultivation and study to render him a finished singer.

We are happy to learn that at the next concert, Mad. Szpaczek will appear at the piano.

UPPER CANADA.—*Inauguration of Trinity College, Toronto.*—We learn from the *Church*, that this important event in the history of the Church in Canada, took place on Thursday the 15th January. The morning service was said in the temporary chapel, and the singing by the choir of the Church of the Holy Trinity was peculiarly fine.

The procession then proceeded to the entrance Hall which was used, and had been very judiciously arranged for the occasion. At the north end of the Hall, on the dais, sat the Lord Bishop in full canonicals. On either side of him were placed the Council of the College with the Reverend Provost and Professors, wearing their respective academical badges, the Clergy in their robes, and the other College officials. Below the dais were seated the students and candidate matriculants—the rest of the space being filled by an auditory exhibiting the most earnest attention. Notwithstanding the severity of the weather, it being one of the coldest days we have experienced this winter, we were delighted to see so many ladies present.

The matriculation of the students was then gone through with in great form; after which the Bishop delivered an address, thus sketched in our contemporary:

It will be impossible in our narrow limits to do justice to the appropriate character and eloquence of the several addresses. Each possessed some peculiar merit of its kind. We must content ourselves with a few brief extracts. At a future date our readers will have an opportunity of perusing them in full.

His Lordship thus commenced—

"I feel it impossible to address so respectable an audience on this occasion, auspicious as it is, without experiencing a strange mixture of painful as well as pleasing emotions; or, as the ancient poet has expressed it, 'the joy of grief.'

"At laying the corner stone of the University of King's College, about ten years ago, I declared, as I then truly felt, that it was the happiest moment of my life, and that I had been anxiously looking and working for it during more than forty years, as a consummation of the greatest importance, and which, under Divine Providence, was eminently calculated to advance the glory of God, and the best interests of man.

"Again, In June, 1843, I was called upon to take a prominent part in the proceedings at the opening of the same institution for the business of instruction; and in my address I remarked that we were assembled to celebrate an event to which many had been looking forward for nearly half a century,—that it was a work of infinite value to the well-being of Canada,—and the proceedings with which it was attended would henceforth become a matter of history, while the College itself would shed the most precious blessings over the whole country.

But vain are the hopes and labors of frail mortals,—it was not permitted to proceed in its useful labors. For in a few months it was ruthlessly attacked; and although at that time unsuccessfully, its enemies continued their warfare and accomplished its suppression before the end of its seventh year, just as it began to bear fruit, and win its way into the affections of the people.

In allusion to the design of the system to be pursued, he said—

"Now, one of our principal objects in this institution will be, to bring back to the hearts and affections of our youth, the fresh and innocent impressions of early infancy. With what deep emotions do we find the best and greatest of men recalling in after life the blessed influences which they imbibed under the paternal roof—the holy truths communicated, and the first faint accents of prayer which a pious and tender mother whispered in their ears, invoking the protection of their God and Saviour, before she kissed them and consigned them to their night's repose. On such sweet and pure recollections they delight to dwell; for at home all our best and holiest charities and affections begin, and from this centre they extend through an ever widening circle. Our desire, then, is to build upon this holy foundation, to form ourselves in as far as possible into a large household, and keep as near as may be practicable to the order and economy of a well regulated family. There will be daily and hourly intercourse between the youth and their instructors—a reverence for superior age and attainments—and a prompt obedience to all their reasonable commands.

"There will also be among the young men themselves an affectionate brotherhood, confidential and salutary companionship, noble resolutions, aspiring hopes, useful conversation, and friendly intimacy, on terms and with an intensity, which nothing but a college life will admit.

"But were they scattered about, and living here and there in lodgings, these advantages, great and precious as they are, would be altogether lost."

After alluding to the daily service in chapel, and the importance of accepting and using the Book of Common Prayer, as containing all that the Church recognized for the guidance of its members, and its foundation on the Holy Scriptures, he speaks thus eloquently of the Bible, and its exclusion by the innovation of modern systems of legislation from the national system of education:—

"Associated with the Book of Common Pryer the Bible, as has been beautifully said, fits every fold of the human heart, and is felt to be God's Book. It is also felt to be man's book, because it satisfies all our thoughts and feelings, and leads us willingly to receive it as divinely authorized, and the scheme of human and divine things which it presents as essentially true.

"How comes it then, that this the most precious of all books, the rule of faith, the light that guides to eternal life, and which, till lately, was revered by all professing Christians, is now excluded from our schools, and plans of education, or only doled out in shreds and patches, and even these deprived of all validity by the divorcement of the doctrines, the sum and substance of revelation? We answer that it is a fearful sign of the times, and of the prevalence of infidelity. It is true that some few of what are called the good and wise of this world are not unfavorable to this proceeding, because they are laboring under a delusion, and perceive not the hidden purpose of the man of sin to deprave the heart, corrupt the moral taste, and keep religion and the Holy Scriptures constantly out of view.—And yet no man can open the Bible, with a sincere desire to find it true, without becoming convinced that it is a revelation from God. Does he look for a ground of veneration? he finds it in antiquity unrivalled. Does he search for evidences of its truth? he meets them in the men and angels—yea, even in God manifest in the flesh, blessed for evermore. Does he ask for its authority? It speaks from heaven in vision—in prophecy, directed by the Creator of all things, and the giver of every good and perfect gift. In regard to its truths we find them lovely, sublime and holy, as God is holy. Are we anxious to know what benefits it offers?—All who read it will reply with one voice, that humility, resignation, purity, order and peace—faith, hope and charity, are its blessings upon earth.

"Now if we are really sincere in our Christian profession, we ought to exert ourselves to the utmost of our power—nay, at the hazard of our lives, to remove the profanation, and restore the Bible to its true position in education, from the first school to the highest seat of learning. But if we stand aloof, and surrender our children to a system of instruction which not only excludes the Book of Life, but places it under a ban, and permit them to be fed with husks instead of the bread of heaven, we are guilty of a serious offence before God, and expose ourselves to his just displeasure."

After paying a high tribute of praise to the Committee appointed to select the men who were to carry out the great design, and attesting the qualifications of the gentlemen themselves, he spoke of the relative duties of the alumni, and the anticipations of success for the system to be pursued for their benefit, and thus concluded his remarks:—

Ladies and Gentlemen, this rising University has been happily named the Child of the Church's Adversity, because it is the offspring of unexampled oppression—a solitary plant in a thirsty land, which may yet suffer for a season under the frown of those

whose duty it is to nourish and protect it. But the God whom we serve brings good out of evil, and makes the wrath of man to praise him. We therefore take courage, and feel assured that as he has smiled upon our undertaking thus far, he willl bless it to the end.

In the meantime I trust, that Trinity College will henceforth be affectionately recognized by every Lay and Clerical member of our Communion as the Legitimate Child of the Church, and entitled to the benefit of their protection and daily prayers."

It must have been a gratifying consummation to our Venerable Diocesan's holy ambition, when concluding his eloquent speech, he looked around and saw the crowning efforts of his life-long exertions participated in by many whose earliest intellectual culture had commenced under his own direction, over whose spiritual welfare he had so long and successfully watched—and pardonable indeed would it be if amid the many emotions called forth by the occasion, there was a mingling of mere human pride. Rarely has it been permitted to man thus to witness the autumnal fruits of his spring-time labors brought to such ripe maturity. Nor could he who succeeded the venerable Prelate in addressing the assemblage, have failed to participate in many of the feelings thus faintly shadowed. Side by side they stood, the master and the pupil—both having compassed the highest attainable honors in their respective professions, and sharing in the good work in hand.

Able and eloquent addresses were also delivered by the chief Justice, and the venerable Archdeacon Bethune. The ceremony was concluded with prayers, and the benediction by the Bishop.

Sunday School Union.—Correspondence.

The attention of our readers will we presume be attracted by the following letters, and we therefore insert them from the paper in which they first appeared:

To the Editor of the Protestant Churchman:—

Sir,—In your last week's paper I observe that you have published a copy of a letter, which was sent you from the Rt. Rev. Bp. Chase (of Illinois), addressed to the Sec'y of the Gen. Prot. Epis. S. S. Union. This letter, as you are aware, was referred to the Editor of the Union, who was directed to reply to it, which accordingly he did. As you have seen fit to publish the letter, intending thereby to give currency to injurious imputations upon the Union and its management, I doubt not your own sense of justice will lead you to give the same publicity to a reply, (a copy of which is herewith sent you), and thus let it be seen by those who read the *Protestant Churchman*, that the Union is still *Protestant Episcopal*, still reverences the Bible and the Prayer Book, and still hopes to survive the misunderstanding or misrepresentation of all those who think ill of the S. S. Union.

Respectfully yours,
J. A. Spencer.

New York, Jan. 20th 1852.

[We deem it best to republish the letter referred to.—Ed. P. C.]

[Copy.]

Jubilee College, Nov. 28, 1851.

Rev. and Dear Sir,

Being acquainted with the history, *ab initio*, of the S. S. Union as a Voluntary Society, I gave it all the countenance I could, till I thought I saw in its publications a tendency to the false principles of the Roman Church.

As a member of it, I feel pain in being obliged to refuse my sanction to its doings in the above respect.

The only way in which I can officially act in the premises is to propose a revision of all its publications by an impartial committee, who will be able to judge in so important a matter.

In any case I do not allow the Society to set forth a body of teaching, as from the authority of the Protestant Episcopal Church in the United States.

Your friend and servant in the Gospel of our Lord and Saviour Jesus Christ,

Philander Chase,
Bishop of Illinois, and President.

To the Rev. A. Tenbroeck, Sec'y of the General S. S. Union, care of Daniel Dana, Jr., No. 20 John Street, New York.

[Copy.]

New York, 20 John Street,
Dec. 10th, 1851.

To the Rt. Rev. Bp. Chase,
Pres't (ex-officio) of the Board of Managers of the Gen. Prot. Epis. S. S. Union.

Right Rev. Sir,—The General Protestant Epis. S. S. Union having recently invited me to assume the duties of Editor of the same, and the Executive Committee having, at a meeting held on the 8th inst., referred your letter of Nov. 28th to me, it becomes my duty to address you in reply.

I am persuaded, Rt. Rev. Sir, that you are laboring under an erroneous impression as to the publications of the S. S. Union. If there be, as you express it, "a tendency in its publications to the false principles of the Roman Church," I frankly avow to you, that I am as yet unable to discover this tendency; but if it do really exist, I venture most solemnly to assure you, that the instant it is pointed out it shall be stopped. And I speak not simply as the Editor of the S. S. Union, but as a presbyter of that pure branch of the Catholic Church in the U. S., (of which you are one of the Rt. Rev. fathers), and as a man who has seen and known, in Popish countries, the working of that corrupt system. I detest and abhor every Popish corruption, perversion and abomination; and if I know what Popery is, it can never meet with a sterner or more uncompromising adversary than I am, and have always been. In proof of this, beside my solemn vows when admitted to the priesthood, I take the liberty of referring to the several publications of mine during the last nine or ten years.

To you, however, Rt. Rev. Sir, I need not say, that it is not everything that is *called* "Popish" that is really so; and that within the limits allowed by the Liturgy and Standards of the Church, both Clergy and Laity may entertain an honest difference of views. It becomes not me to quarrel with a brother who is disposed to look at truth from a different point of view from my own; neither is it right that he should censure me for presenting other points, and urging other inducements in addition to those he has adopted; provided neither of us go beyond, or fall short of the fundamental truths set forth in Holy Scriptures, and embodied in the creeds and services of the Church. The S. S. Union, as I understand the matter, claims only for itself what is freely allowed to every one else. It undertakes to set forth no *new* truth, but solemnly binds itself to furnish such matter, and such only, as shall be in harmony with the teaching of the Church, of which it is an humble auxiliary, in the one department of the education and training of the youth of the Church. That some of its publications are open to exception from some quarter or other, I do not doubt; neither do I hesitate to affirm the same of the sermons of any clergyman in the United States; but that there are *just* grounds of complaint, I do not think or believe. Yet if there be, I am ready instantly to acknowledge and correct the error in doctrine, or otherwise. The S. S. Union aims to supply such books of instruction, and of general reading, as are needed for the Sunday and Parish Schools, and the Bible Classes throughout the Church; it takes the Holy Scriptures and the Book of Common Prayer as its rule and guide; what they teach, it strives to teach; what they forbid, it refuses to sanction; where they have pronounced, it speaks decidedly; on points which they have left open, it ventures not to dogmatize; and its constant effort, in all honesty and earnestness, is to teach the truth in its integrity and completeness, at all times and under all circumstances. If the Union have fallen short of its aim, if it have not done all that it hoped and wished to do, it is nothing surprising; for it lays no claim to infallibility, and is well aware that to all things human much of infirmity will ever attach.

You are pleased, Right Rev. Sir, to "propose a revision of its (the S. S. Union's) publications by an impartial committee, who are able to judge in so important a matter;" and also to declare, that "in any case I do not allow the Society to set forth a body of teaching as from the authority of the Protestant Episcopal Church in the United States." The appointment of such a committee appears to be entirely uncalled-for, particularly at the present time, inasmuch as a responsible editor has been appointed to attend to all matters of the kind, and is ready to correct as soon as they are pointed out, any errors in doctrine or precept, in the books of the Union. To your declaration, first quoted, permit me to say, that the S. S. Union makes no pretension to the setting forth, by authority of the Church, a body of teaching, neither does it arrogate to itself any of the powers of the General Convention, for that would be simply absurd; hence, as it appears to me, you must confess that your declaration is irrelevant, and, by implication, an ungenerous and unjust reproach upon the S. S. Union.

Allow me, Rt. Rev. Sir, in conclusion, to express the hope that you will, on further reflection, be willing to lend the sanction of your name to the S. S. Union, as an institution desiring to do its work and labor of love, so as to commend itself to the confidence and support of all among us who pray in sincerity for the peace, purity, and prosperity of the Church. In this hope, and begging you to excuse the freedom with which I have written,

I remain, Rt. Rev. Sir, very respectfully your Servant in Christ Jesus,

J. A. Spencer.

P. S. The vols. to which I have taken the liberty of referring you above, are, a critical edition of the N. Test. in Greek, with notes; a History of the English Reformation; a vol. of Discourses, &c.

Diocesan Intelligence.

Massachusetts.—The Rev. William S. Child was instituted as rector of Christ church, Springfield, on Wednesday Jan. 14. The sermon was preached by Rev. Henry W. Lee, D.D., of Rochester. The Rev. Messrs. Burroughs, Hallam, Fisher, and Tuttle, were also present.—*Christian Witness.*

On the Feast of the Epiphany, the Rev. Wm. T. Smithett was instituted rector of Christ ch., Boston. The Rev. Jno. Woart, the late rector of this venerable parish, preached on the occasion, and alluded with much feeling to many of the interesting events which marked his connection with it. A number of the city clergy cheered the new incumbent with their presence.—*Episcopal Recorder.*

For the Churchman.

Trinity Church, Utica.

This venerable edifice, having been closed for extensive repairs during the previous six months, was re-opened for Divine Service on the Feast of the Nativity, or Christmas-day. It is believed to be the oldest building for church purposes in Western New York. Having stood nearly fifty years, the lower portions had so far gone to decay, from imperfect ventilation, as to be pronounced, by experienced master-builders, after careful examination, unsafe to be longer used as a place of public worship. It was at first proposed to take it entirely down, and erect in its place a new and more substantial edifice. But attachment to an ancient landmark, of which so few remain, prevailed. It was ascertained to be practicable to restore the old church by rebuilding the decayed portions. The Vestry accordingly resolved to repair and remodel the church after a plan devised and submitted by the Rector, under whose supervision the work has been conducted. It has all been done in the most thorough manner, at an expense of between four and five thousand dollars.

The entire lower part of the church, from the ground has been rebuilt and made anew. A substantial stone wall has been constructed as a foundation to the southern side of the steeple; which has been restored to its perpendicular, braced with iron bars and bolts, and sustained by four massive iron columns. The foundation of the Church, and the sills have been chiefly made anew—proper ventilators for its future preservation supplied—a furnace for warming has been introduced in the cellar made for that purpose, new floor timbers throughout, with double floor, have replaced those which had become decayed by dry-rot. The pews have been reconstructed with ornamented pew-ends, surmounted with trefoil heads. They are without doors, and open into *three* separate aisles, instead of the former *two*. The centre aisle is six feet broad, and the two side aisles are each three and a half feet wide. The spacious vestibule has been included within the area of the Church. The chancel recess, twelve feet by sixteen, which formed a part of the original construction, but which had closed some twenty-five years ago has been restored, and the floor elevated by four steps above the aisles. Within the chancel rail are the altar, the credence table, and the Bishop's chair. Over the communion table is a beautiful triplet window of ornamented stained glass, in rich colorings. The centre window contains a highly wrought cross, in bright crimson, of exquisite workmanship; and on either side are the great Alpha and Omega, conveying very significant emblematic associations. In front of the chancel is a spacious elevation, or sacrarium, on which are the stalls, faldstool, lectern, and the pulpit. The latter is not yet completed. All of these are from designs by Mr. Upjohn, who has very kindly given much aid by his counsel and plans for perfecting the arrangements. The triplet window was constructed under his direction.

The side windows, eight in number, six of the old windows having been entirely removed, are also of enamelled glass, with a fleur-de-lys in each pane, and with richly colored borders. The remaining windows have been changed in appearance, by the addition of mullions and new heavy jam casings, in each. The sash of each division contains a shield in which is an emblematic device: and a corresponding device is wrought in the apex of each window. A very elaborate and tasteful effect is thus given to the whole church, by the subdued light which these cast within. These side windows are the workmanship of Mr. Charles P. Davis, of the city of Utica, and recently from England, where he carried on the business of stained glass works for many years. They are highly creditable to his taste and skill.

The church has been thoroughly painted within and without. Externally the color of the old church has been changed to a brown nearly resembling free stone; while the interior has been made of plain rich oak color. The aisles—the floor of the pews, and the kneeling benches, are all covered with uniform carpeting throughout. The cushions of the pews are also in corresponding uniformity. On one of the steps of the chancel elevation is to be placed an ornamented font of handsome proportions, the gift of a generous friend. On each side of the chancel is a small robing-room, on a level with the elevation in front, about two feet above the level of the floor. Pipes and other fixtures, for lighting the church with gas have also been introduced.

The pews are of sufficient width to admit of kneeling in prayer, an observance required by the Church in her rubrics; the becoming and proper posture of the humble and devout worshipper. It is a gratifying and commendable circumstance that the vestry, by their regulations, have resolved to carry out the recommendation of the Diocesan Convention at its last sitting, that there shall be, hereafter, no individual proprietorship in the pews; but they shall belong to the corporation, to be rented from time to time.

This venerable church edifice, thus restored, is one of the most agreeable and pleasant buildings for public worship in this part of the Diocese. A church to be desired for beauty and situation, for symmetry of proportion, for tasteful decoration, and for all the appliances for holy worship. Long may it continue as the place to gather souls unto Christ the head, by those means which He has ordained in His holy Church—its life-giving sacraments—its Apostolic priesthood—its evangelic worship.

It is also due to the parish to add, that in this work of restoration, the rectory has not been overlooked, but has been placed in complete order—additional comforts have been made to it, and like the church to which it is an appendage, it is among the most convenient and comfotrable of dwellings.

Pennsylvania.—The Bishop visited the Church of the Ascension, Philadelphia, on Sunday evening, Jan. 18, and confirmed 18 persons.—*Banner.*

Alabama.—*Ordination.*—On the 10th instant, in St. Paul's church, Greensboro', the Bishop admitted Robt. B. Sutton to Deacon's order. Morning prayer was said by the Rev. John M. Mitchell; the lessons were read by Rev. E. W. Murray, and the sermon preached by the Bishop, from Cor. 3, 10. The candidate was presented by Rev. J. M. Bannister.—*Ib.*

Proposed New Law relative to the Incorporation of Protestant Episcopal Churches.

The right hand column below contains the copy of a law introduced into the Legislature of this State, the effect of which if passed will be to degrade the Clergy to the position of mere hired men or servants. It is a mockery to call such a body as it proposes for Trustees of the Church *a Vestry*. Side by side with the new law is put the present one. In the latter we have italicised the words omitted in the new one, and in the new law all the new matter. By comparing the two it can be seen what was the object of the petition we printed two weeks since, and we can now understand *what it means.*

PRESENT LAW.

Section I.—Be it enacted, &c., That it shall be lawful for the male persons of full age of any church or congregation in communion with the Protestant Episcopal Church in this State,* [who shall have belonged to such church or congregation for the last twelve months preceding such election,] and who shall have been baptized in the Episcopal Church, or shall have been received therein either by the right of confirmation, or by receiving the holy communion, or by purchasing or hiring a pew *or seat* in said church; *or by some joint act of the parties and of the rector; whereby they shall have attached themselves to the Protestant Episcopal Church,* and not already incorporated, at any time, to meet for the purpose of incorporating themselves under this act, and by a majority of voices to elect two Church Wardens and eight Vestrymen, and to determine on what day of the week called Easter week, the said offices of Church Wardens and Vestrymen shall annually thereafter cease, and their successors in office be chosen; of which first election notice shall be given in the time of morning service on two Sundays previous thereto, by the rector, or *if there be none,* by any other person belonging to such church or congregation; and *that the said rector, or if there be none, or he be necessarily absent, then* one of the Church Wardens, or Vestrymen, or any other person called to the chair, shall preside at such first election, and, together with two other persons, shall make a certificate under their hands and seals, of the Church Wardens and Vestrymen so elected, of the day of Easter week so fixed on for the annual election of their successors, and of the name or title by which such church or congregation shall be known in law; which certificate being duly acknowledged, or proved by one or more of the subscribing witnesses, before the Chancellor or one of the Judges of the Supreme Court, or one of the Judges of the Court of Common Pleas of the county where such church or place of worship of such congregation shall be situated, shall be recorded by the clerk of such county in a book to be by him provided for that purpose; and that the Church Wardens and Vestrymen so elected, and their successors in office of themselves, *but if there be a rector, then together with the rector of such Church or Congregation,* shall form a Vestry, and be the trustees of such church or congregation; and such trustees and their successors shall thereupon, by virtue of this act, be a body corporate by the name or title expressed in such certificate; and that the persons qualified as aforesaid shall, in every year thereafter, on the day in Easter week so to be fixed for that purpose, elect such Church Wardens and Vestrymen, and whenever any vacancy shall happen before the stated annual election by death or otherwise, the said trustees shall appoint a time for holding an election to supply such vacancy, of which notice shall be given in the time of divine service at least ten days previous thereto, and such election, and also the stated annual elections, shall be holden immediately after morning service; and at all such elections *the rector, or if there be none, or he be absent* one of the Church Wardens or Vestrymen, shall preside and receive the votes of the electors, and be the returning officer, and shall enter the proceedings in the book of the minutes of the Vestry, and sign his name thereto, and offer the same to as many of the electors present as he shall think fit, to be by them also signed and certified; and the Church Wardens and Vestrymen to be chosen at any of the said elections, shall hold their offices until the expiration of the year for which they shall be chosen, and until others be chosen in their stead, and shall have power to call and induct a rector to such church or congregation as often as there shall be a vacancy therein; provided, however, that no meeting or board of such trustees shall be held, unless at least three days' notice *thereof* shall be given in writing under the hand of *the rector or one of the Church Wardens;* and that no such board shall be competent to transact any business unless *the rector, if there be one, and at least one of the Church Wardens and a majority of the Vestrymen be present, and such rector, if there be one, and if not, then the Church Wardens present, or if both the Church Wardens be present, then the Church Warden who shall be called to the chair by the majority of voices, shall preside at every such meeting or board, and have the casting vote.*

* An Act passed March 5th, 1819, dispenses with the qualification that they shall have belonged to the Church one year, so far as respects the first meeting for organization.

PROPOSED LAW.

Section I.—It shall be lawful for the male persons of full age of any church or congregation, in communion with the Protestant Episcopal Church in this State, who shall have belonged to such church or congregation for the last twelve months preceding such election, and who shall have been baptized in the Episcopal Church, or shall have been received therein by the right of confirmation, or by receiving the holy communion, or by purchasing or hiring a pew in said church, and not already incorporated, at any time to meet for the purpose of incorporating themselves under this act, and by a majority of voices to elect two Church Wardens and eight Vestrymen, and to determine on what day of the week called Easter week the said offices of Church Wardens and Vestrymen shall annually thereafter cease, and their successors in office be chosen, of which first election notice shall be given in the time of morning service, on two Sundays previous thereto, by the rector or by any other person belonging to such church or congregation, and that one of the Church Wardens or Vestrymen, or any other person called to the chair, shall preside at such first election, and together with two other persons shall make a certificate under their hands and seals, of the Church Wardens and Vestrymen so elected, of the day of Easter week so fixed on for the annual election of their successors, and of the name or title by which such church or congregation shall be known in law, which certificate being duly acknowledged or proved by one or more of the subscribing witnesses before* (the Chancellor, or) one of the Judges of the Supreme Court, or one of the Judges of Court of Common Pleas, of the county where such church or place of worship of such congregation shall be situated, shall be recorded by the clerk of such county in a book to be by him provided for that purpose; and that the Church Wardens and Vestrymen so elected and their successors in office of themselves, shall form a Vestry, and be the trustees of such Church or congregation; and such trustees and their successors shall thereupon, by virtue of this act, be a body corporate by the name or title expressed in such certificate, and that the persons qualified as aforesaid shall, in every year thereafter on the day in Easter week so to be fixed for that purpose, elect such Church Wardens and Vestrymen, and whenever any vacancy shall happen before the stated annual election, by death or otherwise, the said trustees shall appoint a time for holding an election to supply such vacancy, of which notice shall be given in the time of divine service at least ten days previous thereto; and such election, and also the stated annual elections shall be holden immediately after morning service; and at all such elections, one of the Church Wardens or Vestrymen shall preside and receive the votes of the electors, and be the returning officer, and shall enter the proceedings in the book of the minutes of the Vestry, and sign his name thereto, and offer the same to as many of the electors present as he shall think fit, to be by them also signed and certified; and the Church Wardens and Vestrymen to be chosen at any of the said elections, shall hold their offices until the expiration of the year for which they shall be chosen, and until others shall be chosen in their stead; and shall have power to call and induct a rector to such church or congregation as often as there shall be a vacancy therein; provided however that no meeting or board of such trustees shall be held unless at least three days' notice shall be given in writing under the hand of *one of such trustees,* and that no such board shall be competent to transact any business, unless a majority of *such board* be present. *Nothing in this act shall be so construed as to deprive the owner of any pew in the place of worship of any Church or Congregation, of his right to vote at any election for Wardens and Vestrymen of such Church or Congregation, by reason of his not belonging to such Church or Congregation, or by reason of the place of worship in which his pew was situated, having been destroyed by fire or otherwise, provided only that such pew owners shall belong to the Protestant Episcopal Church in the United States.*

* So in the Bill introduced.

Foreign Intelligence.

The America has arrived at Boston, with four days later intelligence.

We are happy to see that the Russell cabinet is gradually falling to pieces. Lord Lansdowne, president of the Council and ministerial leader in the House of Lords, has resigned; and it is said Lord John with his colleagues will soon follow the example.

There are rumors of a marked coolness between the President and Lord Normanby, the English ambassador: the latter was to leave Paris, some say not to return, others only for a few days. The eagle had been restored to the French military standards; and the modern republican inscriptions erased from the public edifices, and the ancient historical ones restored. Several of the prisoners at Ham and elsewhere are to be transported to the Pacific; but it is said that generals Changarnier, Lamoriciere, and others, will be conducted to the Belgian frontier, and released on condition of never revisiting France. If Louis thus deals with the ablest French generals, how long does he expect to rely on the bayonets that have placed him where he is.

Great activity prevails in the English dock yards, and an increase is expected of the naval force in commission.

A treaty has at length been concluded between Denmark and Germany, on the subject of the Duchies, and the German troops would soon evacuate Holstein. One of the conditions imposed on Denmark is the convocation of the States General of Schleswig and Holstein.

The Russians have compelled *Raschid*, the bravest son of Schamyl, the Circassian chief, to surrender, with the fortress of Wenes Prya and several bodies of troops.

The Caffirs had roughly handled another British detachment, occasioning the loss of several officers and privates. The force at present at the Cape is plainly much too small for the adequate defence of the colonies, as Lord Grey was forewarned several months since.

Terrible Disaster.—The Amazon, a splendid new steam packet from Southampton to the West Indies, was destroyed on her voyage out, about 60 miles from the Scilly Isles, and 113 persons, passengers and crew, perished. Some ascribe the cause to the spontaneaus combustion of the coal, others to the heating of a portion of the mrchinery in the working of the engine.

New Publications.

☞ Our Book Notices are unavoidably deferred.

CLERICAL CHANGES.

The Vestry of St. Thomas' church have given an unanimous call to the Rev. Alexander H. Vinton, D. D., of Boston, to the Rectorship of their parish, rendered vacant by the elevation to the Episcopate of the Rev. Dr. Whitehouse. We learn that Dr. Vinton will probably not accept the office.

Western New York.—The Rev. John A. Jerome, Deacon, has been received into this Diocese from the Diocese of Maine, and is the Minister of Christ Church, Manlius.

The Rt. Rev. H. Southgate, D. D., has been called to the Rectorship of the Advent, Boston.

A Card.

To the Members of the Protestant Episcopal Church.

The undersigned residents of the village of Yorkville and its vicinity, being desirous of securing the services of the Church among them, would respectfully submit the following statement to the consideration of Churchmen, as provocative of love and good works.

The village ol Yorkville is the centre of a population of more than eight thousand human beings within the limits of 38th street and 127th-street, and from the 7th Avenue to the East River. For supplying the spiritual wants of this large number of our fellow-men, and this extensive portion of our city island, *only one Protestant Episcopal Church exists,* and not alone does this destitution demand onr Christian sympathies, but of these eight thousand mortal beings, a large proportion are members of our communion, attached to and anxiously desirous of participating in those blessed spiritual privileges which our Lord commissioned His Church to offer unto all men.

Thousands of immortal souls in a Christian city are asking for the ministrations of the Gospel, the Man of God is needed to bring back the erring, to instruct the ignorant, to nurture the young, to cheer the old, to visit the sick, to comfort the dying, to direct sinners to a crucified Redeemer. Our duty is plain, the field is large, the call loud; we stand ready to labor to the utmost of our ability toward meeting the urgent want which we both know and feel exist. In the assurance of being able, with the kind sympathy and generous co-operation of our fellow-Christians, to erect a Church in the village of Yorkville, we purpose, with God's blessing, to spare no proper effort until full success shall have crowned our labors.

Brethren of the one household of faith, let each help according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver, and unto such is this appeal made.

George Jones, Treasurer.
John H. Riker, Secretary.

Jas. E. Ray, John C. Parker, Henry Dexter, Charles Gaylor — Building Committee.

Yorkville, January, 1852.

Having officiated for six months in the village of Yorkville, and being a witness to the spiritual destitution which prevails within and around it, I earnestly commend the above statement and appeal to the liberality of the friends of the Church.

P. S. Chauncey,
Rector of St. James', Hamilton Square.

From my acquaintance with the spiritual condition of our Church in Yorkville, and with the efforts made by my reverend brother and esteemed friend, Mr. Chauncey, I fully and cordially commend the present application to the liberality of all Protestant Episcopalians.

Henry Anthon,
Rector of St. Mark's Church.
Thos. House Taylor,
Grace Church.

I fully and cordially concur with my brethren in recommending the enterprise to the hearty and liberal aid of Episcopalians.

Francis L. Hawks,
Calvary Church.
W. H. Muhlenberg,
Pastor of the Church of the Holy Communion.
M. P. Parks,
An Assistant Minister Trinity Church.
T. McC. Peters,
St. Michael's Bloomingdale.
Stephen H. Tyng,
Rector of St. George's Church.
Jona. M. Wainwright,
Assistant Minister of Trinity.
Chas. H. Halsey,
Rector of Christ Church.
J. H. Hobart,
Officiating in Trinity Parish.

This call upon the liberality of Protestant Episcopal churchmen is very cordially endorsed by us, and commended to the members of our congregation.

G. T. Bedell,
Rector of Ascension.
E. H. Canfield,
Rector of St. Peter's Church.

I trust, from my personal knowledge of this enterprise, that it will be aided by the members of my congregation.

S. Cooke,
Rector of St. Bartholomew's Church.

Contributions for this object, sent to either of the undersigned, will be duly acknowledged by the Treasurer.

Rev. P. S. Chauncey, 143 Second Avenue.
Jas. E. Ray, 104 Bowery.
I. & W. Geery, 721 Broadway,
Van Norden & King, 45 Wall-street.
Charles Gaylor, P. M., Yorkville.

The Aztec Children.—We refer our readers to the advertisement in another column relating to these natural curiosities of the human species.—those who have seen them pronounce the spectacle very remarkable, and worthy of careful observation.

Died.

In Albany, at the residence of her brother-in-law, Cornelius W. Groesbeeck, Esq., Jan. 19th, of consumption, Miss Gloranah Pruyn, daughter of the late Rynier Pruyn of that city, in the 61st year of her age.

Her character was so quiet and unobtrusive, that the excellencies of her nature could be fully known only by those who were intimate with her. Humble and retiring in her deportment, she moved through life unostentatiously. Kind and conciliating in her disposition, she won the affections, confidence and respect of all who became acquainted with her.

She was entirely devoted to the duties and endearments of home, and ever anxious to render most comfortable and happy the fond domestic circle which she so highly adorned.

Notices.

CHRIST CHURCH.
Anthony Street, near Broadway.

Divine Service on Sunday next, Feb. 1st, at 10½ A. M., with Holy Communion.
Evening Service at 7 1-2 o'clock.
Service every Friday evening, at 7 1-2 o'clock.
Jan. 26, 1852.

☞ The Rt. Rev. Henry J. Whitehouse, D. D., Assistant Bishop of Illinois, will preach in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk, on Sunday evening; Feb. 1. Service to commence at 7 1-2.

A collection will be made in behalf of St. Simon's German church.

Jan. 31, 1852

NOTICE.

A Meeting of the Clergy of Fairfield County will be held in the Parish of Christ Church, Stratford, on Tuesday and Wednesday, the 3d and 4th of February.

The first service will be on Tuesday at 2½ P. M.

W. White Bronson, Secretary.

Danbury, Jan. 17, 1852.-2t

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate
tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

Acknowledgments.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 9th Dec last.

Pierson & Co, 10; P G Arcularius, 5; A C C, 2; member of Calvary, N Y, 10; coll at ch of Holy Communion, after sermon by Rev L Southard, 210; F Mills, 2; S H, 5; C T P, Phila, 40; E Haight, 25; J W Underhill, 50; "Ep'y ofng," 25; D G Wells, 5; G Quintard, 5; cash, thro' G S Parker, 5; M Banks, 25; Capt H W Ogden, 5; R S Barnes, 5; colls in boxes at the ch of our Saviour, for the mission, 9 27, for books, 17 04.

Annual subscriptions for 1851 at $2 each.

W P Bleecker, G Romaine, E Ward, Hy Kummell, Joseph Dixon, Mrs H S Craig, Miss A C Meyer, Miss E K Wiswall, J D Vermilyea, W H Carter, Mrs H Averill, J Jay, R W Folger, C W Sandford, C Guion, W Moore, A J Bleecker. 17 at $2—$34.

Annual subscriptions for 1851 at $5 each.

L Morris, C W Smith, C J Chipp, Rev Dr Robertson, H Anstice, C W Canner, W B Douglass. 7 at $5—$35.

Annual subscriptions for 1852 at $5—payable in Jan.

L M Hoffman, Mrs L M Hoffman, W O Hoffman, J P Girand Foster, P S Van Rensalaer, Capt H W Ogden, W E Chisolm, Mrs J Rogers, G P Rogers, G Furman, Mrs De Khan, J J Astor, S Davis, Dr B Ogden, J C Stevens, W S Wilson, J P Hamilton, Lee Hobart, E B Sutton, Mrs C King, R B Minturn, J T Irving, W Douglass, J Warren, J R Warren, J C Warren, B B Sherman, R W Hurlbut, P C Van Schaick, G C Collins, H Suydam, G A Jarvis, Wm A F Pentz, C N S Rowland, M W Hamlton. 35 at 5—$175.

W V Curtis, an '50 & '51, 4; C T Platt, an '51, 10; J A Edgar, '51, 10; J Caswell, '50 & '51, 20; Rev C C Hoffman '51, 1; Mrs Wickham, '51, 1; Mrs M F Hoffman, '51, 1; J F Hoffman, '51, 1; Miss M S Hoffman, '51, 1; Miss H S Hoffman, '51, 1; P Burrows, '50 & '51, 4; Mrs T Gibbs, '52, 3; Mrs C Minton, '51 & '52, 10; H Edey, '52, 2.

Total $773 31.

E. M. DUNCAN, Treas.,
114 Wall st.

Jan. 13, 1852.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

First ofgs, St Lukes, Camden, N J, 4; St Marys, Harford Co, Md, 10 Great Choptank par, 30; Christ ch, Washington, D C, 30 25; St Johns ch, North Haven, Ct, 10; special St Pauls, New Haven, Ct, 1; ch of Holy Innocents, Albany, N Y, 5; St Johns, Johnstown, N Y, 4; St Michaels, Marion, Ala, 5 75; S S, St Pauls, Castleton, S I, 22 95; St Johns, Stamford, Ct, 26 28; Trinity, Claremont, N H, 20; Rock Creek par, D C, 20; ch of Holy Innocents, Henderson, & St Johns, Williamsboro, N C, 8; thro' Rev T E Lock, Cumberland, Va, 16; Trinity, Newark, N J, 20 12; Trinity, Mineral Pt, Wis, 5 80; through C C Trowbridge, Treas, Mich, Trinity ch, Marshall, 3; St Thomas, Trenton, 5; S S, Christ, Detroit, 34 35; Christ, Reading, Pa, 30; St Johns, Dubuque, Iowa, 10; St Andrews, N Y, S S Aux Misy soc, 1 75; ch of Ascension, N Y, a youth, 50c, for the Jews, 50c; Louisburg, N C, St Pauls, 12; Oxford, St Stephens ch, 17; Mrs M Stewart, 2; Miss A W Stewart, 2; members of St Pauls ch, Goochland, Va, 10; Rome, Ga, St Peters SS, 5; Trinity, Fayetteville, W N Y, 2 25; Christ, Savannah, Ga, 133 75; St James, Marietta, Ga, for Or, 20; Meherrin par, Hicksford, Va, 10; Christ, Phila, 175; St Peters, Plymouth, Ct, 13 16; St Stephens, Harrisburgh, Pa, 7, S S, 8 50; Winchester, Frederick, Christ, for Or, 5; total 746 50.

THOMAS N. STANFORD, Treas.,
137 Broadway.

Jan. 27, 1852.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the lower wards of the city:—

A Catholic, 2; A, 5; By S & S: two friends, 7; R, 10; F, 10; E O, 10.

BENJ. EVANS,
172 Broome st.

Donations may be left in the care of Stanford & Swords, 137 Broadway, or of Benjamin Evans, 172 Broome st.
Jan. 27, 1852.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

S, bundle of clothing; Howes & Hyatt, a case of shoes; Friends to the poor, 20.

By S & S,: D H, 10; S, 30; R S S, 5; T J, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

Jan. 27, 1852.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro' S & S: S, 30; E O, 10; R, 10, part of 50 left for the poor; D H, 5; a friend, 2; a member of the Catholic Church, 2; S, bundle of clothing; an unknown friend, do.

These donations were very timely; many a cheerless tenement was filled with joy, many a gloomy heart made to leap with thankfulness. Will not the wealthy think this a large reward.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
308 Broome St.

Jan. 24, 1852.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

Wheeling, Va, St Matthews, 50; do, St Johns, 7; Md, Rochdale, 7; St Peters, N Y, 57 93; Muncy, 8 55; Christ, Norfolk, 100; Kg George, Stuart, 2; Louisa, 13 25; Walker ch, 10; Finch, 3 50; Goochland, 10; St Pauls ch, Sing Sing, 13; St Johns, N Milford, Ct, 7; Cumberland, 2 50; Mrs Niblett, 2 50; Holy Comm, N Y, Ep'ny coll part 100, Chi; Trinity, New Haven, 42; Akron, 3; Christ, Savannah, 205; St Johns, do, 95; a mem of Beaufort, S C, 25; Marietta, Geo, 50; Mrs Fitch, N Y, 20; M & L, Bristol, R I, 2; Scarsdale, N Y, 17 60; Harrisburg, 34 50; ch Holy Trinity, Brooklyn, 1 yr's salary, Miss Tenney, 100; Grace, Albany, 7; Christ, Boston, 10; St Pauls ch, Richmond, 3; Clarksboro, 20; Christ, Phila, 70; Mr Dana, 6; Madison, O, 2; Marquette, 1 24; Christ, Winchester, 93 01; St Pauls, St Louis, 18; Pottstown, 17; M A S, 1; House of prayer, 8 37; Grace, Elizabethport, 14 50; Fort Hamilton, 12; Harlem, 1 75. Total, 1632 20.

JAMES S. ASPINWALL,
Treasurer F. r. Com.,
No. 86 William-st.

New York, Jan 28, 1852.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' S & S, E O, 10; thro' T Craven, from a member of Grace ch Brooklyn Heights, 1.

THE POOR.

Thro' S & S: F, 10; R, 10, being a part of 50 for same object; "a mite from a member of the Catholic ch, Ct," 2.

A few have been relieved and cheered and comforted by these gifts, and with tears of gratitude have they invoked God's blessing upon those who send to their aid and minister to their necessities.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st.
Ed. Haight, 68 Maiden Lane.
— Committee.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Jan. 23, 1852.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of Jan. 20, the following contributions, viz:

Ch of Advent, N Y, Rev A B Hart, 8; ch of Holy Com, N Y, Rev Dr Muhlenburg, 100; Grace, Albany, Rev J R Davenport, 17 34; total 125 34

C. N. S. ROWLAND, Treasurer,
55 Water street.

Jan. 27, 1852.

ST. JOHN'S CHURCH, WILLIAMSBURGH, L. I.

The subscriber gratefully acknowledges the receipt of the following donation to aid in the erection of his little free chapel.

W P Lee Esq, 5; 'Ravenswood' 3.

Further donations for the same object will be thankfully received. They may be left with Mr. Dana, Agent S. S. Union, No. 20 John St. or sent to my address, No. 5 Lewis Place, Williamsburgh.

B. F. TAYLOR,
Missionary.

Jan. 27, 1852.

THE POOR.
St. Simon's German Free Church.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

S, bundle of clothing; mem of Calvary, 2, and a bundle of clothing, a lady of St Marks, 5, and 12 articles of clothing; W, 5; thro' S & S: S, 30; E O, 10; R S S, 5.

Although the above and former donations have enabled him to alleviate many severe cases of destitution, yet numerous cases of heart-rending distress, especially among emigrants who have but recently landed on our shores, compel him to appeal most earnestly for further aid.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with

THOMAS COOK.
276 Houston St.

☞ The Subscriber in behalf of Vestry of St Michael's Church, acknowledges the receipt of the following sums for building a parsonage for the residence of a clergyman in the fifth ward of the city of Brooklyn:

J Halsey, 30; J Schenck, 10; H Suydam, Jr, 10; Henry Edey, 5; G Merle, 5; cash, 20.

Further subscriptions will be most gratefully received.

In behalf of the Vestry of St Michael's Church,
Evan M. Johnson, Rector.

Seats Free.

Advertisements.

LITTELL'S LIVING AGE, No. 403, 12½ cents.

CONTENTS.

1. Warburton's Memoirs of Horace Walpole, *Eclectic Review.*
2. Mahon's History of England, *Spec.*
3. Life of th' New York Evening Post.
4. Mineral Waters of Germany, *Fraser's Mag.*
5. Maurice's Sermons on the Old Testament, *Spec.*
6. Suwarrow and his last campaign, *Do.*
7. Protestantism in Ireland, *Times.*
8. Marshall Soult, *Do.*
9. A Scene in Paris, *Boston Transcript.*
10. What to do in the Meantime, *Chamber's Journal.*
11. What Christmas is as we Grow Older, *Household Words.*
12. Professor Stuart, *Independent.*
13. Memoir of T. B. Macaulay, *Bentley's Miscellany.*
14. The Mockery in France; Palmerston's Resignation; A "Successful" Despotism; News of the Week; What is a Nuisance; *Exam. & Spec.*
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With poetry, short articles, and Notices of New Books.

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The Works of the pious and profoundly learned Joseph Mede, 2 vols, folio. London, 1664,	$8 50
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STANFORD & SWORDS,
Church Publishing House
137 Broadway.

Teacher Wanted.—Either a Deacon in the P. E. Church, or a Candidate for orders in the same to educate a few scholars in the state of North Carolina. Salary $400 per annum, and expenses only $150. Apply to R. C., (post paid) at Churchman office. If a clergyman, there will be an opportunity for him to officiate, and if a candidate for orders he can prosecute his studies under a competent presbyter of the Church

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 11 to 1 and from 7 to 9 o'clock every day. Tickets 25 cents. Children half price. Jan 31—3m

AN EXCELLENT FAMILY BOOK.

D. APPLETON & CO., 200 Broadway.
Publish this week,

WOMEN OF CHRISTIANITY, Exemplary for acts of Piety and Chrity. By Julia Cavanagh, author of "Nathalie," "Woman in France." 1 neat volume, 12mo, cloth 75 cents.

This instructive work is the history of women who were essentially simple and true—those who have inherited the spirit of the Saviour and filled their lives with acts of self-denial. It embraces a period of eighteen centuries, during which time there is to be found the most glorious array of names the world has ever seen. It is written with great versatility of talent, and with a force and elevation seldom approached by the female pen,

D. A. & Co. publish by the same author.

NATHALIE: A Tale. Two parts. Paper cover, 75 cts, cloth, $1.

A work of extraordinary merit, with a far deeper design than merely to amuse, it attempts to solve some of the subtle problems of human nature. Some of the wisest lessons in life are taught in the work, while the artistic skill with which the narrative is managed, imparts a vivid interest. The author might be, with a stronger infusion of the poetic elemen, another Johanna Ballie; and no one will read the work without a high estimate of her dramatic powers and her deep insight.—*Evangelist.*

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
279 Pearl st., N.Y.

July 26-6m

What is Romanism? The supply of the entire work, a popular compilation, by the late Rev. J. Endell Tyler, from his larger works on the Romish controversies, is unexpectedly exhausted. Means have been taken to obtain more as soon as possible. In the meantime, the conclusion of the work, (Nos. XVII to XXVI inclusive) can be obtained separately bound to complete the work to those who have only the first sixteen numbers. Price 31 cts, at No. 20 John St, N. Y., up stairs.
Jan 17, 1852—tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

Poetry.

From the Banner of the Cross.

Near the Port,

OR, THE SAILOR TO HIS DYING MOTHER.

Founded on Fact.

BY THE REV. EDWARD C. JONES.

"You have weathered many a storm, Mother, but you are near the Port at last."

You are very near the Port, Mother,
And the canvass wide is spread,
The waters all are calm below,
And blue the sky o'erhead;
Faith is your Pilot, safe and sure,
And with a single eye,
If reefs are near the weather-bow,
Those reefs she can descry.

Hope bounds far up the mast, Mother,
To view the vernal shore,
Where anchored in the haven deep,
The bark shall toss no more;
You've weathered many a fearful storm,
Where the sea has met the sky;
And 'mid the gloom the levin-flash
Has dazzled fitfully.
But though the mast has bowed, Mother,
Though filled the heart with doubt,
That noble vessel ne'er careened,
But faced the tempest out.
You are sailing into yonder port,
And the breezes blow from land,
And the dulcet music-peal is heard,
Of the harper's heavenly band:
They are crowding to the shore, Mother,
The glorified—the blest,
And Jesus holds a dazzling crown,
To welcome thee to rest.

He said no more—the shades of death
Had o'er his parent crept,
And the pious sailor knew full well
That in Christ his Mother slept.
Then o'er her clay, yet warm, he sobbed,
Till he could sob no more,
His own poor bark was *on Life's deep*,
His Mother *safe ashore*.

Selected Matter.

From the Colonial Church Chronicle.

Bishops, and "General Superintendents."

Probably many of our readers have already become acquainted with the Pastoral Letter* of the Bishop of Montreal. Calm, dignified, persuasive—it is a document in every sense becoming a Bishop. Strange, indeed, to the ordinary Christian it must seem, that, in a Diocese so inadequately supplied with Clergy and teachers as Montreal, it should yet become the painful duty of a Bishop to decline the assistance of a Society which offers, in some measure, to supply the deficiency. Those, however, who read the brief and candid statement of Bishop Fulford, will, we doubt not, acknowledge that he has done no more than his office demanded of him in peremptorily refusing the co-operation of the "Colonial Church and School Society."

"My objections," he says, "are threefold."

"1. I object to the Rules of the Society, as being in opposition to the principles of the Church.

"2. I object to the conduct of the agents—to the manner in which the Society's operations have been introduced and conducted.

"3. I object to the introduction of the Society into this Diocese, as being calculated to create disunion amongst us, where we were united; and therefore producing weakness instead of strength."

What, then, it may be asked, are the terms and conditions of the Society? They do not say to the Bishop, We are sorely grieved at the reports which reach us of the spiritual destitution of your diocese, and desire to bear our part in sending relief to those districts which you may judge to be in most need of it; but they despatch an agent of their own to report upon the subject, and reserve to themselves the right, not only of appointing the clergyman, and fixing his sphere of duty, but also of *removing* him. Now, if these several functions are usurped by a home Committee, what remains to the Bishop? and how are his rights to be reconciled with the claims of the "General Superintendent?"

A further question still may be asked—What clergyman who values the principles of his Church, or even his personal independence, will commit himself to a system so arbitrary and tyrannical?

Well does Bishop Fulford remark: "If I withdraw a license from any of the Clergy, they have, as a protection, a right of appeal under my patent; but against the decisions of this Society there is no appeal—they are final and absolute." The Clergy surely must know that there are difficulties enough, under the most favorable circumstances, to contend with in the Colonies, without subjecting themselves to the ignominious contingency of being summarily removed from their Mission on the report of a "General Superintendent;" or, still worse it may be, on the imputation of teaching doctrines distasteful to their paymasters. The Bishop of Montreal has the sagacity to see that this new Society is based upon a principle incompatible with the just claims of the Episcopate, and with the acknowledged rights of the Clergy; and seeing this, he wisely, yet most temperately, states his decided objections to its interference in his diocese. In answer to the Society's agent, Mr. Dunn, he said (p. 10), "I had no intention of placing the Episcopate in commission, and handing its duties over to any Society whatever. That I should be most happy to be relieved from much of my present individual responsibility; but that it must be, not by handing over my duties to a private Committee in London, but by acting with the Church synodically here; and therefore I must entirely decline having anything to do with his Society's operations."

The sum of the whole is this. A Society—consisting nominally of members of the Church of England—ignores, as far as possible, the rights of Bishops and Clergy, and ostentatiously proclaims its preference of a mixed Committee for the selection, appointment, and removal of its Missionaries. Its proceeding is justified by the plea that Bishops are not infallible, which we admit, and the assumption that Committees are, which we as plainly deny. But as we must repose confidence somewhere, we, for our part, prefer reposing it in those whose office it is—in dependence upon the Divine Head of the Church—to call and send forth laborers into His vineyard.

We are happy to add, that in the modest but firm assertion of the rights of his order, Bishop Fulford is supported not only by the Clergy and laity of his Diocese—but also by the Colonial press.

* "A Pastoral Letter addressed to the Clergy of his Diocese, by the Right Rev. Francis Fulford, D. D., Lord Bishop of Montreal." Pp. 16. London: Rivingtons. 1851.

From the Spirit of Missions.

China.

CHI'S EXAMINATION—HIS FIDELITY AND QUALIFICATIONS.

BY REV. MR. SYLE.

Still we, in our spiritual vineyard, have, thank God, an auspicious event to record to-day. *Chi's* examination for deacon's orders, in accordance with Canon 1 of 1850,) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself, about three hours. He was questioned quite fully on the books of Scripture, and on the 39 Articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a *Fokien* man by birth, about the same as it would be for an Italian to compose in French.

Chi's whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover enjoying (as it was proper that he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit, that he has not once given occasion for anything like serious reproof on account of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good will, and gained the respect of, I think I may say, *all* the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not, "watch for the halting" of new converts, is no small proof of his having "a good report of them that are without."

One thing more I must add, as of my own knowledge. I find in my old Journal for 1848, the following brief notes

"*Sunday, Dec. 10th.*—*Chi* was directed to visit the school, and catechize." This was the then recently-established day-school outside the Great South Gate. Again,

"*31st.* — Visited the South Gate School Boys much improved since *Chi's* going to catechize them." And so I think the day-school, now under his own entire charge, would furnish evidence of his "aptness to teach."

Mrs. Bridgman, (whose school of about twenty little girls *Chi* has taught on Sunday mornings, now for some months past) says that he is quite successful both in securing the children's attention and that of the mothers, who sometimes come in. To which Dr. Bridgman adds, that Chi has "uniformly conducted himself with great propriety, and has taught as if he himself understood what he was endeavoring to impart to others."

The interest of this occasion—the examination and recommending for Deacon's orders of the first native Chinese candidate, who is at once *Protestant and Episcopal*—will excuse the length of my remarks. The Ordination is appointed to take place in Christ Church, Sunday week.

From the Spirit of Missions.

Christ Church, New Orleans.

A. D. 1805.

The Bishop of Illinois, in the following communication, calls attention to a mis-statement as to the time of the organization of a parish in New Orleans. The letter of the Bishop of Connecticut explains how the error was made. There is another trifling inaccuracy to which we would call attention. It would appear from the comparison, as if Georgia had been a regularly organized diocese, without a Bishop at its head, so early as 1830. The Bishop of South Carolina, we believe, had charge of that diocese, and hence the statement made in page 475, "the State of Georgia is under the jurisdiction of another Bishop." In 1830, there was no Bishop of any of the dioceses visited by the Bishop of Connecticut:—

To the Editors of the Spirit of Missions.

JUBILEE COLLEGE, Dec. 1, 1851.

GENTLEMEN:—In the November No. of the *Spirit of Missions*, there occurs an egregious mistake, which Bishop Brownell is said to give of his visit to New Orleans. So great is this mistake, that I cannot bring myself to believe that excellent prelate to be the author of it. Some other persons must have drawn it up from oral conversation misunderstood, being ignorant of the events which had taken place in New Orleans from 1805 to the time (1830) in which Bishop Brownell made his visit to that city. In this charitable belief, I am strengthened by their mistaking the very name of the Church (the only one at that day) of which they make Bishop Brownell to speak.

They (the supposed persons) make him call it *Trinity Church*, when the true name was, and is now, "*Christ Church.*" Still further they show their ignorance, in making the Bishop say, that this Trinity Church "was established about fifteen years ago." Nothing could be further from the fact. The truth was, and is, the charter of Christ Church, New Orleans, was obtained by the Legislature of Louisiana, A. D., 1805–6, as may be seen by perusing the laws of corporations in that state.

A full account of this important part of the history of the Church in the diocese of Louisiana, is given in "Bishop Chase's Reminiscenses:" a copy of which I beg leave to present to you, through the politeness of Mr. Stanford, my bookseller in New York, with my kind regards. You will find the subject of this letter treated of in the pages of that work, from 54 to 64.

Some time ago I saw, I know where,* the mistakes alluded to, which, at the time, gave me much pain. But hoping that the good Bishop, acquainted as he must have been with the injury they would bring on my character for veracity, would be anxious to correct them, I remained silent, till the whole *false statement, en masse*, had passed out of my mind.

What, then, was my surprise, in reading in the *Spirit of Missions* for November last, a reprint of the same mis-statement of the facts in relation to Christ Church, New Orleans, of which I was the founder.

The whole scene, recorded in my reminiscences, rose to my mind, together with the (as yet untold) trouble I experienced in obtaining this charter, which gives the landed property for a cemetery of great value to the Protestant Episcopal Church, and makes it the duty of the Rector of Christ Church, New Orleans, to preside in all legal meetings of the Wardens and Yestry thereof.

So circumstanced, I may be excused for respectfully requesting you to correct this mistake in your next Number, by publishing this letter from your obedient servant in the Lord Jesus Christ.

PHILANDER CHASE.

RIGHT REVEREND AND DEAR BROTHER,—In reply to your inquiries, I have to state my belief that my report to the Board of Missions, made after my Western tour, more than twenty years ago, has been correctly published in the *Spirit of Missions*.

With respect to the Church in New Orleans, I received my information during my transient visit there, from the Rev. Mr. Hull. The "*fifteen years*" spoken of, was probably the term of his ministry there. It was during subsequent visits to New Orleans that I learned how much the Church in Louisiana was indebted to you for your valuable services, in the foundation and endowment of Christ Church, which, writing from memory, I called *Trinity* Church, in my report.

For my mistake, as well as for my omissions, in this matter, my apology may be found in the fact that I was not writing a history of that parish. My sole object was to present to the Board of Missions a true account of the destitute condition of the Western country, and to direct attention to the most prominent fields of labor.

Trusting that your communication to the *Spirit of Missions*, (a copy of which you send me,) will call the attention of readers to your "Reminiscences," which may supply my deficiency in doing justice to your labors, I remain, very truly,

Your Friend and Brother,
T. C. BROWNELL.

Right Rev. BISHOP CHASE.

HARTFORD, Dec. 13th, 1851.

* This is as the MS. reads,—the Bishop probably intended to say, "I know not where."

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonicus and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by

DOREMUS & NIXON,
No. 39 Nassau Street.
Jan 3, 1852—6m Opposite Post Office.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

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"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

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Sept 6, 1851—1yr$

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108
Whole number of policies issued by the Company, 7753
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL, UTICA.

REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utiea.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

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Oct. 4, 1851.—tf

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